סֵפֶר זִכָּרוֹן

ESTD 1841. ESTD 1841.

The JEWISH CHRONICLE

PUBLISHED WEEKLY.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 2,064.] FRIDAY, OCTOBER 23, 1908:-TISHRI 28, 5669. [PRICE 2d.

THE PREPAID CHARGE FOR ANNOUNCEMENTS OF BIRTHS, MARRIAGES, DEATHS, &C., IS 3/6 FOR 4 LINES—ABOUT 24 WORDS—AND 6d. PER LINE AFTER. DEATH AND IN MEMORIAM ANNOUNCEMENTS INSERTED WITH MOURNING BORDER ARE CHARGED AT DOUBLE RATES. ALL ANNOUNCEMENTS SENT BY POST MUST BE ACCOMPANIED BY THE NAME AND ADDRESS OF THE SENDER.

Telephone: 695 London Wall.

BIRTHS.

AARONS.—On Thursday evening, the 15th of October, at 31, Lancaster Villas, Merthyr, the wife of the Rev. Isaac Aarons (nee Nellie Goodman), of a son.

COHEN.—On Tuesday, the 20th of October, at 4, Carlton-terrace, Higher Broughton, Manchester, to Mr. and Mrs. Abraham Cohen, a son. Bris Milah, Tuesday, the 27th, at 10.30 a.m. No cards.

HILDEBRAND.—On Tuesday, the 20th of October, at 11, Osborne-street, Whitechapel, the wife of Mr. A. Hildebrand, of a daughter. African papers please copy.

HOBINSTOCK.—On the 17th of October, at 11, Albion-road, Stoke Newington, N., the wife of Edward Hobinstock (nee Deborah Woolf), of a son. Bris Milah, Sunday, 3 o'clock. Relatives and friends kindly accept this intimation.

JACOBS.—On the 19th of October, at 2, Dyfrig-street, Cathedral-road, Cardiff, to Mr. and Mrs. Leslie Jacobs, a daughter.

KELLY.—On the 17th of October, at 65, Louis-street, Leeds, the wife of Matthew Kelly (nee Rose Raisman), of a son.

LEVY.—On the 14th of October, at 67, Bignor-street, Cheetham, Manchester, to Mr. and Mrs. Sol. Levy, a daughter.

MAIZELS.—On the 15th of October, at 103, Osbaldeston-road, Stamford-hill, N., to Mr. and Mrs. George Maizels (nee Jeannette Samson), a son.

SALOMON.—On the 15th of October, at 59, Riffel-road, Willesden Green, N.W., the wife of Ernest Salomon, of a son (stillborn).

TOOHEY.—On the 14th of October, at 2, Wellington-terrace, Limerick, to Mr. and Mrs. P. M. Toohey (nee Ray Goldstein), a daughter. No cards.

BARMITZVAH.

ABRAHAMS.—Isadore, youngest son of Mr. and Mrs. L. Abrahams, of 32, Blandford-street, Newcastle-on-Tyne, will read a portion of the Law and Maftir at the Synagogue, Leazes Park-road, on Saturday, October 31st. "At home," Saturday, from 2.30. No cards.

CASSENBAUM.—Joe, eldest son of Mr. and Mrs. Lewis Cassenbaum, of 122, High-street, East Ham, will read a portion of the Law שבת בראשית Saturday, October 24th, at the Manor Park Synagogue, Carlyle-road. Reception, Sunday, 25th, from 3 p.m.

CLAPPER.—Benjamin, the only son of Mr. and Mrs. M. Clapper, of 39, Arbour-square, Stepney, will read the Sedra and Haphtorah, Saturday, October 24th, at the East London Synagogue, Stepney.

MENDELOVITCH.—Jacob, only son of Mr. and Mrs. H. Mendelovitch, of 340, Kingsland-road, N.E., will read a portion of the Law and Maftir at the Great Synagogue, Duke-street, on Saturday next, October 24th.

MONNICKENDAM.—Marks, eldest son of Mr. and Mrs. I. Monnickendam, will read a portion of the Law on שבת בראשית, October 24th, at the Great Synagogue. Reception 2 till 4—68, Middlesex-street, Aldgate. No cards.

PHILLIPS.—Albert, second son of Mr. and Mrs. H. Phillips, 8, Whitechapel-road, will read a portion of the Law at Great Alie Street Synagogue, on Saturday, October 24th. "At home" on Sunday, 25th, after 5.

SILVERSTON.—Aby, eldest son of the Rev. and Mrs. J Silverston, 101, Grange-road, West Middlesbrough, will read the Sedrah and Maftir פ׳ נח at the Synagogue, Brentnall-street, Saturday, October 31st. "At home," Sunday, November 1st, from 3 to 7.

WOOLF.—Norman, youngest son of Mr. and Mrs. Edward Woolf, "Westdale," Bristol-road, Edgbaston, will read a portion of the Law at the Birmingham Synagogue, on Saturday, October 31st. "At Home" Saturday and Sunday from 3 to 6. No cards.

FIANCÉS.

COHEN : KATZ.—Raye, eldest daughter of Mrs. Cohen and the late Jacob Cohen, of 10, Fremont-street, Victoria-park-road, London, N.E., to Maurice, youngest son of Mr. and Mrs. Katz, 9, High-street, Kingsland.

GOLDSTEIN : HARRIS.—Julla, eldest daughter of Mr. and Mrs. B. Goldstein, of 32, White Lion-street, Norton Folgate, to Charles, youngest son of Mr. and the late Mrs. G. Harris, of 61, Middlesex-street, Aldgate.

LANG : BRENNER.—Louisa, youngest daughter of Mr. and Mrs. Tobias Lang, Waterloo-road, Manchester, to Max Brenner, Wisbech, Cambs., son of Mr. and Mrs. Nusen Brenner, Folticeni, Roumania.

LANG : LUFT.—Hannah, only daughter of Mr. and Mrs. S. Lang, of 16, Enid-street, Lower Broughton, Manchester, to Barnett Luft, youngest son of Mr. and Mrs. Israel Luft, of 4, Bury New-road, Manchester.

ROSENBERG : TAITELBAUM.—Adelena youngest daughter of the late Joseph and Henrietta Rosenberg, of 45, Rye-hill, Newcastle-on-Tyne, to Harry Taitelbaum, of Newcastle-on-Tyne, late of Johannesburg, South Africa. American and South African papers please copy.

MARRIAGES.

BARNETT : GORDON.—On the 20th of October, at the Synagogue, Singer's Hill, Birmingham, by the Rev. G. J. Emanuel, B.A., assisted by the Revs. J. Fink and B. Woolf, Ben. Barnett, of Cape Town, to Frances, fourth daughter of Mr. and Mrs. Jonas Gordon, 194, Bristol-road, Edgbaston.

DAVIS : MARKS.—On the 21st of October, at the St. John's Wood Synagogue, by the Rev. B. Berliner, assisted by the Rev. H. L. Price, Archibald Seymour, second son of Mr. and Mrs. Murray Davis, of 18, Wimpole-street, W., to Katie Winifred, daughter of Mr. and Mrs. Moss Marks, 42, Dennington-park-road, West Hampstead, N.W.

MOSES : LEVY.—On the 21st of October, at the Western Synagogue, St. Alban's Place, Haymarket, by the Revs. H. Davids and G. Friedlander, Joseph Moses, of 13, Greencroft-gardens, South Hampstead, son of the late Mr. and Mrs. Maurice Moses, to May, daughter of Mr. Lewis Levy, of Alpha House, Sutherland-avenue, Maida Vale, W.

"AT HOME."

MR. S. L. CARDOZO, חתן בראשית of Bevis Marks Synagogue, will be pleased to see all the members, congregants and friends on Saturday morning, the 24th inst., after service in the Vestry Room, Heneage Lane.

Mr. S. GLASKIE, חתן בראשית, and Mrs. GLASKIE will be pleased to see their friends and congregants of the Old Hebrew Congregation. "At home," Saturday, 24th October, from 3.30 to 6.30 p.m.—310, Cheetham Hill-road, Manchester.

MR. and MRS. DOUGLAS WOOLF will be pleased to see their relatives and friends on Sunday next, 25th inst., at 11.30 a.m., on the occasion of the circumcision of their first-born son, and hope this, the only intimation, will be accepted.—80, Walworth-road, S.E.

DEATHS.

COHEN.—On Sunday, the 11th of October, at 18, Monteith-row, Glasgow, Mark Cohen, aged 70 years. Deeply mourned by his children, grandchildren and a large circle of friends. May his dear soul rest in peace.

COWAN.—On the 21st of October, at 59, St. James's-street, S.W., after a short illness, Lewis Phineas Cowan, eldest son of the late Lt.-Col. Phineas Cowan and of Mrs. Cowan, of 27, Linden-gardens, W. The funeral will leave the New West End Synagogue, St. Petersburgh-place, for Willesden, on Sunday, at 2 o'clock.

BOWMAN.—On Friday, the 16th of October, at 25, East India-road, E., after painful and patient suffering, Henry, aged 62, beloved husband of Esther Bowman, and dearly loved father of Mrs. Haberfeld, Kimberley; Mrs. A. Landau, 37, Westwick-gardens, W. Kensington; Mrs. Dave Goldstein, 18, East India-road; Mrs Karet, 25, East India-road; and Bertha Bowman. Deeply mourned by his sorrowing wife and children, sons-in-law and grandchildren, and sadly missed by all who knew him. May his dear soul rest in everlasting peace. Gone but never forgotten. Shiva at 25, East India-road, E.

EMANUEL.—On the 20th of October, Theresa, dearly beloved mother of William Frank. May her dear soul rest in peace. Shiva at Yeoman House, Haymarket, S.W.

EMANUEL.—On the 20th of October, at Royal Star, 238, City-road, Theresa, widow of the late Andries Emanuel, dearly beloved mother of Victor and Morris Emanuel and Mrs. E. Myers. Deeply mourned by her sorrowing relatives and friends. Shiva at above address.

GOLDMAN.—On the 11th of October, at Westbourne-terrace, Hull, Annie Goldman, aged 76, the beloved mother of M. H. Goldman, of Toronto, Canada, and H. Goldman, of Lauderdale-mansions, Maida Vale.

GOODMAN.—On Monday, the 19th of October, at 26, Bell-street, Cheetham, Manchester, Michle, beloved wife of Moses Goodman and mother of Jacob E. Goodman, of 51, Heywood-street, Cheetham; Marks Goodman, 111, Elizabeth-street, Cheetham; Myer Goodman, 25, Bell-street, Cheetham; Gershon Goodman, 54, Herbert-street, Cheetham; Mrs. Gordon, 19, Hewitt-street, Cheetham; Mrs. Levey Lucas, 21 East Preston-street, Edinburgh; Mrs. Golding, 72, Victoria-road, Middlesbrough; and Mrs. Cohen, Dallas, Texas, U.S.A. Deeply mourned by her bereaved husband, children, grandchildren, great-grandchildren, sons-in-law, daughters-in-law and many friends. God rest her soul. Foreign papers please copy.

GREENBERG.—On Saturday, the 17th of October, at 12, Gladstone-street, Hanley, Hannah, the dearly beloved wife of Samuel Greenberg, aged 43. Deeply mourned by her sorrowing husband, son, parents, brothers and sisters, and by a large circle of friends.

GREENBERG.—On the 17th of October, at Gladstone-street, Hanley, Hannah, beloved sister-in-law of Mrs. Steafel, Lichfield-street, Hanley, and Moe Greenberg, Gt. Cheetham-street, Manchester. Deeply lamented. God rest her dear soul in everlasting peace.

LEVY.—On the 19th of October, at the London Hospital, after a severe operation, Abraham, aged 66, the beloved husband of Kate Levy, and father of Joe, 20, Fort-street, Spitalfields. Sadly missed.

MAGNUS.—On Wednesday, the 21st of October, at 51, Beresford-road, Canonbury, after great suffering, Edward Magnus, in his 76th year. God rest his soul. Funeral leaves above address 12.30, Friday, for Willesden. American papers please copy.

MAGNUS.—On Wednesday, the 21st of October, Edward Magnus, the beloved father of Henry Magnus, 560, Kingsland-road; Ellis D. Magnus, 137, Grosvenor-road; and Mrs. Nathan Warshawer, 224, Amhurst-road. Shiva at 51, Beresford-road, Canonbury.

PHILLIPS.—On the 9th of October, at Johannesburg, Reuben Lewis Phillips, the dearly beloved husband of Ellice Phillips Deeply mourned by his sorrowing wife and little daughters, Silvia and Millie. God rest his dear soul.

ROSENSTERN.—On the 20th of October, at 63, Warwick-gardens, Kensington, W., Adolph Rosenstern, aged 58.

STERN.—On the 17th of October, at Brighton, Gustav Stern, of Rydal Mount, Ventnor, aged 53 years. God rest his soul.

IN MEMORIAM.

ABRAHAMS.—In ever loving memory of our darling wife and mother, Jeannette Abrahams, who passed away Heshvan 4th—November 2nd, 1905. "Beyond the sea of death love lives, yesterday, to-day and for ever."—107, Globe-road, N.E.

EDELSTEIN.—In affectionate remembrance of my beloved young daughter-in-law, Minnie Edelstein, who passed away October 24th, 1905.—H. A. H., Dulwich.

EDELSTEIN-HARRIS.—In affectionate remembrance of Miriam (Minnie), the good and deeply loved wife of J. Reginald Edelstein-Harris, who passed away 24th October, 1905.

ELLIS.—In ever loving memory of our darling father (God rest his dear soul), who departed this life 27th Tishri, 5662—October 10th, 1901. Ever mourned and always in the memory of his sorrowing children.—34, Ratcliff-road, Forest Gate.

GOLDBERG.—In ever loving and affectionate memory of Samuel Goldberg, who departed this life on the 26th October, 1905. Sadly missed by his ever sorrowing wife and children. May his dear soul rest in peace.—Mrs. Goldberg, Carpenter's Arms, Dante-road, Newington Butts.

HYMAN.—In unfading memory of our mother, Sarah Hyman, of 295, Tabard-street, Bow, who went to rest 3rd Cheshvan, 5667. The longer you are gone, mother, the more you are missed by your daughters, Mimmie and Lina.—37, Redclyffe-road, Upton Park.

HYMAN.—In ever loving memory of my dear mother, Sarah Hyman, who was called to rest October 22nd, 1906. Beloved by all and never to be forgotten by her sorrowing son, Barney Hyman, 16, Beaumont-square, E. God rest her soul.

KLEMANTASKI-BOSMAN.—In ever loving memory of our darling mother, Mrs. L. Klemantaski-Bosman, who passed away peacefully on the 16th October, 1882. Deeply regretted.

Announcements Continued on Page 2.

ALLIANCE
Assurance Company, Ltd.
HEAD OFFICE:
BARTHOLOMEW LANE, LONDON, E.C.

Accumulated Funds, £16,000,000.

CHAIRMAN:
Right Hon.
LORD ROTHSCHILD, G.C.V.O.

The operations of the Company extend to the following, among other branches of Insurance:—

LIFE. FIRE. MARINE.

Workmen's Compensation (including Clerks, Shop Assistants, Domestic, Agricultural and Estate Servants).
Personal Accident and Disease.
Third Party Risks.
Burglary and Theft.
Plate Glass.
Fidelity Guarantee.
Annuities.
Leasehold and Capital Redemption Policies.

The terms and conditions of Insurance for all classes of risks are favourable to the Insured.

BONUS YEAR.—Participating Life Policies effected this year at Full Annual Premiums will Participate in the Profits for the Quinquennial Term, ending 31st December next.

Prospectus and Proposal Forms may be had on application to any of the Company's Offices or Agents.

ROBERT LEWIS, *General Manager.*

IN MEMORIAM.

Continued.

LAURANCE.—In ever loving and affectionate memory of my darling husband, Barnett Laurance, late of Toronto, Canada, who departed this life October 24th, 1905, —25th Tishri, 5666. Sadly missed by his wife, son and daughters.

MICHAELS.—In loving memory of my beloved husband, Maurice Michaels, who died Cheshvan 5th, 5660—9th October, 1899—at 200, Cheetham Hill-road, Manchester; my dear father, Michael Emanuel, who died October 30th, 1881; and my darling mother, Francis Emanuel, who died January 4th, 1868, at 98, Smallbrook-street, Birmingham. Gone, but never to be forgotten.

MORDECAI.—In ever loving memory of our dearly beloved husband and father, Joseph, who departed this life 6th October, 1896—29th Tishri, 5657.—1, Beaumont-street.

MORDECAI.—In ever loving memory of our dear son and brother, Joseph Mordecai, who died 29th Tishri, 5657—24th October, 1887. Deeply mourned by his sorrowing mother, sisters and brothers.

PHILLIPS.—In ever loving memory of our darling son and brother, Isaac Phillips, who departed this life October 12th, 1900.

A light has from our household gone,
The voice we loved is stilled,
A place is vacant in our hearts
Which never can be filled.

May his dear soul rest in everlasting peace. —Mrs. D. and Mrs. H. Phillips, 178, Lillie-road, Fulham; Mrs. S. Benjamin, 210, Frances-road, Leyton.

SILVERMAN.—In loving memory of Esther Silverman, daughter of the late David Davis, of Gordon-square, who passed away in Berlin, October 22nd, 1905. Not forgotten.

TOMBSTONES TO BE SET.

◆

COHEN.—The tombstone to the memory of Mrs. D. Cohen, late of 2, Merton-avenue, Chiswick, will be set on Sunday next, October 25th, at Willesden Cemetery, at 12·30.

DA COSTA.—The tombstone to the memory of Aaron Gomez da Costa, late of 26, Albert-road, Ramsgate, will be set on Sunday next, the 25th inst., at the Ramsgate Cemetery, at 3·15 p.m.

DA COSTA.—The tombstone in loving memory of Isabella, wife of Abraham Da Costa, of 267, Green-street, Forest Gate, will be set at Golders Green, at 2 o'clock, Thursday, October 29th. Relatives and friends please accept this intimation.

EMANUEL.—The tombstones to the memory of Michael and Woolf Emanuel, the beloved husband and child of Dora Emanuel, late of Johannesburg, will he set at Plashet Cemetery, on Sunday next, October 25th, at 3 o'clock.

GLASS.—The tombstone in memory of the late Marks Glass will be set at Elswick Cemetery, Newcastle, on Sunday, October 25th, at 3 p.m. Friends please accept this, the only intimation.

GOLDSTEIN.—The tombstone erected to the memory of the late Betsy Goldstein, will be consecrated at Witton Cemetery, Birmingham, on Sunday, October 25th, 1908, at 3 p.m.

HARRIS.—The tombstone in loving memory of Alexander Harris, late of 92, Petherton-road, Canonbury, will be consecrated on Sunday next at Willesden Cemetery, at 12 o'clock.

HART.—The tombstone in loving memory of Dinah, the beloved daughter of Mr. and Mrs. R. Hart, 56, Sidney-street, Stepney, E., will be set on Sunday next, at Plashet Cemetery, at 3.30 o'clock.

JACKSON.—The tombstone in memory of Michael Jackson, late of 92, Greenwood-road, Dalston, will be consecrated on Sunday, 25th inst., at Willesden Cemetery, at 12.30.

KAHN.—The tombstone in memory of the late Mr. Joseph Kahn, will be consecrated at Willesden on Sunday next, 25th inst., at 12 o'clock.

LYONS.—The tombstone in memory of the late Rebecca Lyons, beloved mother of Mrs. Nancy Abrahams, 48, Plympton-road, Brondesbury, will be consecrated at Willesden Cemetery on Sunday, October 25th, at 12·30 p.m. Relatives and friends please accept this, the only intimation.

MARKS.—The tombstone in memory of Gershon Marks, late of Bury New-road, Manchester, will be consecrated on Sunday, the 25th inst., at Crumpsall Cemetery. Conveyance leaves the Great Synagogue at 11·30. Kindly accept this, the only intimation.

MARKS.—The tombstone in memory of Grietje, the beloved wife of Louis Marks, of 115b, City-road, E.C., will be set at Plashet Cemetery on Sunday, 25th inst., at 12 o'clock. Relatives and friends will please accept this intimation.

MORRIS.—The tombstone in loving memory of Milly (Holland) Morris, will be set at Plashet on Sunday next, October 24th, at 3 o'clock. Relatives and friends please accept this intimation.

RUBEN.—The tombstone in memory of Miriam (Mimi), dearly beloved daughter of Mr. and Mrs. M. Ruben, of Laurel House, 2, Graham-road, Dalston, will be set on Sunday, October 25th, at 3 p.m., at Plashet Cemetery. Relatives and friends please accept this, the only intimation.

SMITH.—The memorial stone in loving memory of Lydia, the beloved wife of Isidor A. Smith, late of 61, New-road, Stepney, will be consecrated at Plashet Cemetery on Sunday next, October 25th, at 3 o'clock. Relatives and friends kindly accept this intimation.

WOLFE.—The tombstone in memory of the late Mrs. Amelia Wolfe, formerly of Sunderland, will be consecrated on Sunday, 25th instant, at Willesden Cemetery, at 3 o'clock. Friends please accept this only intimation.

RETURN THANKS.

◆

MR. JACOB COHEN and FAMILY return sincere thanks to relatives and friends for kind visits, telegrams, letters and cards of sympathy and condolence received on their sad bereavement of a beloved and devoted wife and mother, ע״ה.—11, Grand Parade, Brighton.

MR. JOSEPH COHEN, MR. REUBEN COHEN, MRS. L. PHILLIPS, MRS. S. NORMAN, MRS. J. D. REINOWITZ, MRS. S. BARON, MRS. H. KAISER and MRS. I. RUBEN return sincere thanks to relatives and friends for kind visits, telegrams, letters and cards of sympathy received on the loss of their late beloved and ever lamented mother, ע״ה.

MR. JOSEPH COHEN returns sincere thanks for visits, letters and cards of condolence received during the week of mourning. 4, Leytonstone-road, Stratford.

MR. REUBEN COHEN sincerely thanks his relatives and friends for kind visits, letters, and cards of condolence received during the mourning for his dearly beloved mother.—6, Chatfield-road, West Croydon.

MRS. JACK ELLEN returns thanks for letters and cards received during week of mourning for her dearly beloved mother, Mrs. Esther Levene, ת׳נ׳צ׳ב׳ה.—9, Blechyndene-terrace, Southampton.

MRS. I. JACOBS, MRS. W. A. RUTKOWSKI and MRS. C. BOSS wish to thank all their relatives and friends for kind visits, letters, and cards of condolence received during their recent bereavement.—82, Victoria Park-road.

MRS. MARK JOSEPH, SONS and DAUGHTERS, with MRS. R. JOSEPH (mother), 10, Kersley-street, Battersea, return thanks for visits, telegrams and letters of condolence received during the week of mourning for their late beloved husband, father and son. God rest his dear soul.

MR. LEWIS LEVENE returns his sincere thanks for kind visits and letters of condolence received during his recent bereavement.—20, Clifton-villas, Maida Vale, W.

UNITED SYNAGOGUE.

GREAT SYNAGOGUE.

Address to Children, during Morning Service—to-morrow (Sabbath).

Preacher: Rev. Dayan HYAMSON.

UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE,

41, ABBEY-ROAD, N.W.

THE Hebrew and Religion Classes will re-assemble on SUNDAY morning next, 25th October, at 10·30 o'clock.

SOUTH EAST LONDON SYNAGOGUE,

NEW CROSS GATE, S.E.

THE Rev. Dayan FELDMAN, B.A., will PREACH and Mr. Isaac Goldston will conduct the service in this Synagogue, TO-MORROW, שבת בראשית.

THE SICK ROOM HELPS SOCIETY AND NURSES' HOME,

61, PHILPOT-STREET, E.

A MEETING will be held on SUNDAY, October 25th, at 2·30 p.m., at the Pavilion Theatre, Mile End-road, to consider the work and aims of the society. All interested in the nursing of the Jewish sick poor are invited to attend.

GLOUCESTER HOUSE SCHOOL,

KEW, W.

THE Annual Meeting of the Guild of Needlework will take place on WEDNESDAY, November 4th, at 3·30. All members are cordially invited to attend as well as old pupils wishing to join the Guild. Particulars of membership can be obtained from the Hon. Sec., Mlle. Pernette.

HOME FOR JEWISH INCURABLES.

THE Treasurers ACKNOWLEDGE with thanks the receipt of 10s. from an anonymous donor, "In memory of the late Esther Hyams."

MISS ROSE JOSEPH, specialist in restoring old and modern laces, cleaning, mending, transferring. Ostrich feathers dressed, etc. Orders by post receive prompt attention.—9, Portsdown-road, Maida Vale, W.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR,

127, MIDDLESEX-STREET, BISHOPSGATE, E.

THE Treasurers gratefully ACKNOWLEDGE the receipt of the following contributions since July 3rd, 1908:

Messrs. N. M. Rothschild and Sons	£400	0	0
The Right Hon. Lord Rothschild, P.C., G.C.V.O.	100	0	0
S. L. Lazarus, Esq.	100	0	0
D. L. Beddington, Esq.	100	0	0
The Executors of the late Samuel Lewis, for distribution in coals	100	0	0
Leopold Hirsch, Esq.	100	0	0
A thank-offering, October 5th, 1908	86	0	0
Miss Isabel Goldsmid	40	0	0
Arthur Wagg, Esq.	21	0	0
Albert H. Jessel, Esq., K.C. ...	20	0	0
The late S. J. Phillips, Esq. ...	10	10	0
M. H. Moses, Esq.	10	10	0
J. F. Nauheim, Esq.	10	10	0
H. Irwell, Esq.	10	10	0
R. M. Sebag-Montefiore, Esq. ...	10	10	0
Julian Seligman, Esq.	10	10	0
Mrs. James Stern	10	0	0
A. L. Lazarus, Esq., A Thank-offering	5	0	0
Ditto, for Industrial Fund ...	5	0	0
Max Mayer, Esq.	5	5	0
M. Makower, Esq.	5	5	0
M. Arrobus, Esq.	5	5	0
Euston A. Salaman, Esq.	5	5	0
Leopold Sutro, Esq.	5	5	0
Herman Tuck, Esq., "A Thank-offering"	5	5	0
J. Pollak, Esq., additional donation	5	5	0
F. W. Kahn, Esq.	5	5	0
Miss A. Pearson	5	5	0
M. Cohen, Esq., for Industrial Department	5	0	0
Mrs. Albert Cohen, per Rev. H. L. Price	3	3	0
S. Barnet, Esq.	2	2	0
Claude Beddington, Esq.	2	2	0
Herbert Beddington, Esq.	2	2	0
J. H. Marks, Esq.	2	2	0
Mrs. I. Feldheim	2	2	0
Mrs. Alfred Salmon	2	2	0
Mrs. Montagu Gluckstein ...	2	2	0
Tredegar Itinerant Jewish Aid Society	2	2	0
Lionel Abrahams, Esq., C.B. ...	2	2	0
M. L., per Rev. I. Samuel	2	2	0
Walter B. Styer, Esq., LL.B. ...	2	2	0
H. Friedeberg, Esq.	2	2	0
Mrs. Lindenbaum	2	2	0
Richard Davis, Esq.	2	2	0
Mrs. Jaffe	2	0	0
L. Aarons, Esq.	2	0	0
A Christian lady, per the Jewish Colonial Trust.	2	0	0
L. Goldman, Esq.	2	0	0
M. P.	2	0	0
Contents of collecting-box, at 13, Endsleigh-gardens	1	8	7
S. Deyong, Esq.	1	1	0
Mrs. Gustav Schonfield	1	1	0
S. Epstein, Esq.	1	1	0
T. Rosenberg, Esq.	1	1	0
S. Wimmelbacher, Esq.	1	1	0
Barry Cohen, Esq., per H. D. Moss, Esq.	1	1	0
Aubrey Hyman, Esq.	1	1	0
B. Ullmann, Esq.	1	1	0
Mrs. B. Phillips	1	1	0
Aliens Act, 1908	1	1	0
Mrs. B. Groner	1	1	0
J. Strauss, Esq.	1	1	0
Messrs. Jacobs and Bresloff ...	1	1	0
Felix Klugmann, Esq.	1	1	0
F. S. Samuel, Esq.	1	1	0
Mrs. Adolph Tannenbaum ...	1	1	0
A. Samuel, Esq.	1	1	0
H. D. Cowan, Esq.	1	1	0
Alfred Kahn, Esq.	1	1	0
P. L.	1	1	0
H. L. Litvin, Esq.	1	1	0
Arthur A. Green, Esq.	1	1	0
Mrs. Loeb	1	1	0
Miss Betty M. Barnard	1	1	0
Ben Jacobs, Esq.	1	1	0
P. L.	1	1	0
F. E.	1	1	0
Mrs. M. H. Davis	1	1	0
E. Goldschmidt, Esq.	1	1	0
Alfred M. Jacobs, Esq.	1	1	0
Mrs. Minnie Rousen	1	1	0
Harry Jacob, Esq.	1	1	0
Mrs. George Hart	1	1	0
Mrs. Alexander Isaacs	1	0	0
M. D.	1	0	0
Messrs. S. Moses and Sons ...	1	0	0
P.	1	0	0
S. L. Neumann, Esq.		12	0
J. Lewy, Esq.		10	9
S. P. Solomon, Esq.		10	6
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L. M. Green, Esq.		10	6
Mrs. Augusta Bender		10	6
M. J. Horwitz, Esq.		10	6
Chas. Guttwoch, Esq.		10	6
Christian, per *Jewish Chronicle* ...		10	6
Mrs. Scharrer...		10	0
Amounts under 10s...	1	9	6

Per Hampstead Synagogue Canvassing Committee.

Walter Gutmann, Esq., in memory of his father	£5	0	0

Per West London Synagogue Canvassing Committee.

B. Newgass, Esq.	£26	5	0

Isaac Feldheim Fund for Widows.

Mrs. Feldheim, to found the Isaac Feldheim Fund for Widows. The interest to be distributed on the 6th August in each year	£200	0	0

Donations in Memoriam.

Henry E. Beddington, Esq., for distribution on 31st October, the anniversary of his father's death	£25	0	0
Mrs. A. Seligman, in memory of her dearly beloved son, Robert Henry	20	0	0
Mrs. H. Sylvester Samuel, in remembrance of her father and mother, Mr. and Mrs. Maurice Beddington	20	0	0
Miss Maud Beddington, in memory of her parents, the late Mr. and Mrs. Maurice Beddington ...	10	10	0
Mrs. Myer Salaman, in loving memory of her dear husband, for distribution for the New Year	10	10	0
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Mrs. Leopold Seligman, for immediate distribution, in ever loving memory	10	10	0
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Miss Beatrice Beddington, in memory of her parents, the late Mr. and Mrs. Maurice Beddington	10	0	0
S. Japhet, Esq., Special Memorial offering	5	5	0
Arthur E. Franklin, Esq., Treasurer, in memory of his mother, 11th Tamuz	5	5	0
Ernest L. Franklin, Esq., in memory of his mother, 11th Tamuz	5	5	0
In memory of dear relations. Per Rev. B. Berliner	5	5	0
In ever loving memory of our husband and father, the late Benn Davis	5	0	0
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In memory of the late Alfred Garcia, from M. N. H.	3	3	0
In memory of S. J. Phillips, from M.N.H.	3	3	0
In memoriam, July 27th	3	3	0
Mrs. Frank L. Cohen, in memoriam, August 5th	3	3	0
Robert S. Mosely, Esq., in memoriam	2	2	0
Mrs. J. Zossenheim, in memoriam	2	2	0
Mrs. Sarah Glikstein, in memoriam	2	2	0
John Hart, Esq., Per Rev. I. Samuel, in memoriam	2	2	0
Miss Ellen Benjamin, in devoted and most loving memory of her dear parents, the late Mr. and Mrs. Michael Benjamin	2	2	0
Montagu Bender, Esq., B.A., LLB., in memory of the late Rev. Ph. Bender	1	1	0
In memoriam, 3rd October, 1907...		10	0
In memoriam, July 25th, 1881 ...		10	0

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Henry Gross, Esq.		10	6
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Further Donations, etc., will be thankfully received by Leonard L. Cohen, Esq., President, the Secretary, or by any Member of the Board and its Committees.

By order,

M. STEPHANY,
Secretary.

October 22nd, 1908—5669.

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ELMAN. ELMAN.
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ONLY RECITAL THIS SEASON
(previous to his departure for America).
At the Piano—M. Waldemar Liachowsky.
Tickets, 10/6, 7/6, 5/, 2/6, 1/-, usual Agents, Chappell's Box Office, Queen's Hall, and Queen's Hall Orchestra (Ltd.), 320, Regent-street, W. ROBERT NEWMAN, Manager.

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Seats booked in advance for 2/- and 2/6.

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CINDERELLA. 7 o'clock.
Non-members, 1/6.

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Beg to announce that they are THIS WEEK publishing a
CHEAP EDITION OF
Tales from the Talmud
By E. R. MONTAGUE.
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"We have never yet read in English a more brilliant illuminative essay than Mr. Montague's Introduction."—*Birmingham Post.*

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NOTICE TO THE JEWISH PUBLIC.

WHEREAS a Poultry yard has been opened at BELL-LANE, SPITALFIELDS, in which Poultry is killed by persons who are not authorised by the Jewish Ecclesiastical Authorities, the Jewish community is herewith warned that such poultry according to Jewish Law is TRIFA, and not allowed to be eaten by Jews.

H. ADLER, Chief Rabbi.
M. GASTER, Chief Rabbi, Spanish and Portuguese Congregation.
A. CHAIKIN, Rabbi Federation of Synagogues.
By order,
SIMON MYERS,
Investigating Officer.
Vestry Offices—Spanish and Portuguese Synagogue,
Bevis Marks, E.C.
Ellul, 5668—September, 1908.

BOARD FOR THE AFFAIRS OF SHECHETA.

NOTICE TO THE JEWISH PUBLIC.

The Jewish Public is hereby warned that the shop at **22, WELL-STREET, HACKNEY**, formerly held by H. JOSEPH, whose LICENSE was recently revoked, and which has now been opened under the style of a **NEW CO-OPERATIVE BUTCHER SHOP**, is not under the supervision of the Ecclesiastical Authorities and the Shecheta Board, and all Meat, Poultry, etc., sold there is according to Jewish Law

TRIFA

and forbidden to be eaten by Jews.

H. ADLER, Chief Rabbi.
M. GASTER, Chief Rabbi, Spanish and Portuguese Congregation.
A. CHAIKIN, Rabbi Federation of Synagogues.
By order,
SIMON MYERS,
Vestry Office— Investigating Officer.
Spanish and Portuguese Synagogue,
Bevis Marks.
London, Oct., 1908,—Tishri, 5669.

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SPECIAL SERMONS.

SABBATH, October 24.

Great Synagogue: Rev. Dayan Hyamson (to children).
South East London Synagogue: Dayan Feldman.
Jewish Religious Union: Mr. Claude G. Montefiore.
Jewish Religious Union (East End Services): Dr. M. Epstein.

FORTHCOMING MEETINGS.

SATURDAY, October 24.

Literary and Social Union, Dance, King's Assembly Rooms, Cottage Grove, Bow, 7.
Chicksand Street Old Boys' Club, Concert, 7.30.
B'nei Zion Association, Lecture by Mr S. Rosen, King's Hall, Commercial Road, 8.30.

SUNDAY, October 25.

Sick Room Helps Society, Meeting, Pavilion Theatre, Whitechapel Road, 2.30.
Home for Incurables, House Committee, Institution, 4.15.
Jewish Board of Guardians, West Central Aid Society, Public Meeting, Council-room, Central Synagogue, 36, Hallam Street, Portland Place, 5.
Jews' Free School Old Boys' Club, Concert, School, Bell Lane, 7.30.
South Essex Jewish Social and Literary Union, Debate (Opener: Miss Hannah Lightman), 7.30.
Stoke Newington Jewish Literary Society, Address by Dr. L. D. Barnett, and Conversazione, Synagogue Class-rooms, Shacklewell Lane, 7.15.
West Central Jewish Working Men's Club, Lecture by Mr. Walter Emanuel, 113a, Tottenham Court Road, 8.

MONDAY, October 26.

Jewish Board of Guardians, Russo-Jewish Conjoint Committee (rota), 4; Industrial Committee (rota), 4.30.
Conference of Representatives of Talmud Torahs, Synagogues and Friendly Benefit Societies, London Hebrew Talmud Torah, 59, Brick Lane, 9.
Jewish Study Society, East End Circle, Meeting, Lewis House, 54, Philpot Street, Whitechapel, 8.

TUESDAY, October 27.

Stamford Hill Jewish Girls' Industrial School, House Committee, 10, Westbourne Terrace, 11.
Jewish Board of Guardians, Relief Committee (rota), 4.
Jews' Hospital and Orphan Asylum, Apprenticeship Committee, 31, Duke Street, 4.30.

WEDNESDAY, October 28.

Sara Pyke House, Committee, 11.
Jewish Board of Guardians, Emigration Committee (rota), 4; Fixed Allowance Committee (rota), 4; Loan Committee (rota), 4; Industrial Committee (rota), 4.30.
Jews' College, Council, Queen Square House, 8.30.

THURSDAY, October 29.

Jews' Hospital and Orphan Asylum, House Committee, 31, Duke Street, 4.
Jewish Board of Guardians, Relief Committee (rota), 4.
Westminster Jews' Free School, Hanway Place, Oxford Street, Committee, 6.
Tent of Righteousness Friendly Society, Quarterly Executive Meeting, Surrey Masonic Hall, Camberwell New Road, 8.

MONDAY, November 2.

Union of Jewish Literary Societies, Presidential Address, by Dr. L. D. Barnett, Botanical Theatre, University College, Gower Street, 8.30.

SUNDAY, November 8.

Anglo-Jewish Association, Council, Great Western Hotel, Paddington, 11.
West End Jewish Literary Society, Debate (Opener: Mr. A. H. Jessel, K.C.), Vestry Room, New West End Synagogue, 8.30.

MONDAY, November 9.

Jewish Board of Guardians, Board Meeting, 5.

SUNDAY November 15.

Brondesbury Synagogue Religion Classes, Chevening Road, Distribution of Prizes, 3.30.

NOTE: The *Jewish Chronicle* Telephone No. is 695 London Wall.

CALENDAR FOR THE WEEK.

Day of Week.	Hebrew Date.		Civil Date.		Portion.	Haphtorah.
Fri.	Tishri	28	Oct.	23	בראשית Gen. i. 1 to vi. 8.	I. Samuel, xx. 18-42.
Sat.		29		24		
Sun.		30		25		
Mon.	Heshvan (30 days)	1		26		
Tues.		2		27		
Wed.		3		28		
Thurs.		4		29		

This Day (Friday) Sabbath commence at **4.30.**
Sabbath terminates to-morrow at **5.30.**
Sunday and Monday next will be Rosh Chodesh Heshvan.
Friday next, October 30th, Sabbath will commence at **4.**

JEWISH RELIGIOUS UNION.

A Public Meeting

Will be held on WEDNESDAY, Nov. 4th, 1908, at the
PORTMAN ROOMS, BAKER STREET, W.
Mr. CLAUDE G. MONTEFIORE, President of the Union,
will take the Chair at 8.15 for 8.30 punctually.

The Rev. LOUIS J. LEVY (of the Union Libérale Israélite of Paris) and the Rev. Dr. CAESAR SELIGMANN (of Frankfort) will address the meeting on the position of Liberal Judaism in France and Germany respectively.

The Meeting will be followed by a Conversazione.

Particulars of the Union will be gladly supplied by the Hon. Secretary, 14, Fordwych Road, N.W.

NORTH-EAST LONDON JEWISH INSTITUTE,

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The Committee have pleasure to announce that their forthcoming literary programme includes the following

FOUR SPECIAL LECTURES.

SUNDAY, Oct. 25: "A Glance at Jewish History," by Mr. ISRAEL COHEN, B.A.
SUNDAY, Jan. 17: "Jews and the Crusades." By Rev. D. WASSERZUG.
SUNDAY, Feb. 21: "Jews and the Spanish Inquisition." By Mr. ELKAN N. ADLER, M.A.
SUNDAY, Apr. 18: "Jews of the Last Hundred Years." By Mr. ISRAEL COHEN, B.A.

The Chair will be taken on each occasion at 8 p.m. sharp.

Visitors are cordially invited to the first lecture. Other fixtures will be announced later.

HENRY LESSER, Hon. Secretary Literary Committee.

The Orphans' Appeal.

A DINNER will be held in Aid of the Funds of the

JEWS' HOSPITAL & ORPHAN ASYLUM,

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Rev. A. P. Bender, M.A., Cape Town.
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The JEWISH CHRONICLE

LONDON: FRIDAY, OCTOBER 23, 1908—5669.

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IN THE PROVINCES. pp. 23—24

The deaths have occurred of the Rev. Father Ignatius, Mr. Edward Magnus and Mr. Henry Bowman. pp. 6, 7 & 8

The Austrian Minister of Finance recently received a number of Jewish bankers. p. 8

The King of Bulgaria recently received a Jewish Rabbi, and expressed himself most cordially concerning the Jewish population. pp. 8—9

Our Paris correspondent reports the steps being taken to extend the facilities for Jewish public worship in the capital. p. 9

Our Berlin correspondent comments on the present political situation as it affects the Jews. p. 9

Acting Chief Rabbi Panigel and Rabbi Haim Eljashar are candidates for the Chief Rabbinate of Jerusalem. p. 9

Our Tunisian correspondent sends us a budget of interesting news. p. 10

The Governor-General ot Odessa has stated that the Jews need not fear a recurrence of anti-Semitic outbreaks. p. 10

The President of the Hebrew Congregation has been elected Mayor of East Ballarat. p. 11

Our Canadian correspondent sends a budget of news from all parts of the Dominion. p. 11

The Home Secretary stated in Parliament on Tuesday that he believed the Aliens Act was being systematically evaded at Hull and that the matter is engaging his attention. p. 12

The annual meeting of the subscribers of the Jewish Soup Kitchen was held on Wednesday, and the President made a strong appeal for increased support. p. 12

As a result of the butchers' crisis arrangements are now in operation for the importation of meat from Holland. p. 13

JEWS AND THE PROPOSED CONFERENCE OF THE POWERS.

The probability of the summoning of an International Congress, consequent upon recent events in the near East, opens up for Jews a situation of the utmost importance. For thirty years we have seen a constant violation of the Berlin Treaty, in respect of those clauses which affect the Roumanian Jews. That violation has proceeded to an incessant chorus of protests on the part of our coreligionists in various countries. But it has continued unchecked. The repudiation of treaty obligations which, in the case of the Jews, produced only feeble and intermittent interference, has in the case of Austria and Bulgaria driven some of the Powers to suggest a Conference of the Signatories of the Treaty.

The question which now arises with insistent force is: What are Jews going to do at this critical juncture? Are they going to fold their hands and remain idle, thus setting the seal of acquiescence on the crimes of the Roumanian authorities? For a whole generation they have been compelled to look on helplessly at the gross ill-treatment of their Roumanian coreligionists—an ill-treatment which has not only brought distress and misery in Roumania itself, but has made itself seen and felt in the Ghettos of Europe and America, and multiplied indefinitely the difficulties of Jews the world over. The Powers of Europe were said to be unwilling to raise the whole question of the Berlin Treaty merely in the interests of a quarter-of-a-million Jews. To-day, that discussion ought, in justice, to be no longer avoided. For its avoidance Jews themselves, at least, ought not to be responsible.

It is contended that the Roumanian question is excluded in advance from the purview of the Conference by the terms of the tentative agreement already drawn up. But this agreement embraces only the chief items for discussion. It is not yet a closed book. And even if it were, there remain the normal diplomatic channels, through which the Jewish grievance can be brought to the notice of the Powers. It is further argued that we cannot expect the Powers to denounce one violation of Treaty law at the very moment when they are engaged in condoning two others. We submit that this view hardly takes account of all the facts. It is not suggested that the Powers should meet merely as a whitewashing congress. Their business is not solely to ratify a breach of treaty law, but to compensate the countries that are injured by such action. Roumania's disloyalty to the Berlin Treaty has inflicted a cruel wrong on her Jewish citizens. What is to be the "compensation" meted out to these victims? They ask merely for decent human treatment. Why should they not obtain redress if only by an immediate and substantial enforcement of long-overdue rights. It is said that Roumania may demand a revision of Article 52 of the Treaty, which lays it down that no fortresses or fortifications shall be permitted along the banks of the Danube below the Iron Gates, and that the existing fortresses shall be rased. Is it out of the question that this or any of their demand put forward by Roumania should be made conditional upon the honourable fulfilment of Articles 13 and 44 of the Treaty?

We suggest that it is illogical in the extreme for a Congress called to consider the infractions of a great treaty, to confine itself to two violations and rule out a third. It is not as though the omitted subject were less important than the other two. Exactly the reverse is the case. The Roumanian Government, by its attitude towards the Jews, has set at defiance one of the central requirements of the violated compact. Over and over again recurs the demand for religious equality. It is the *leitmotif* of the harmony established by the Berlin Treaty. With what fairness, then, can it be contended that clauses so vital should be lightly abandoned and treated as of no account?

We have a paramount interest in seeing that the question of the Roumanian Jews is not thrust into the background at this imporant juncture and forgotten. For, in the first instance, to refrain from raising the issue now would be to let the whole question go by default. It would be regarded by Roumania and by the Powers as a tacit acquiescence in Roumanian cruelty and as a virtual abandonment of our coreligionists. Any attempt to bring forward the matter later on would be met with the reminder that the time for discussing it had passed, and that the troublesome and dangerous questions involved in the Berlin Treaty could not be re-opened. No responsible Jewish body could resolve, either actively or passively, on such a policy without incurring the gravest responsibiiity and subjecting itself to the most serious condemnation. It is, in fact, not only the destiny of the quarter-of-a-million of Jews in Roumania that is to-day at stake. Clauses 13 and 44 of the Berlin Treaty were a great and unprecedented victory for racial and religious toleration—a victory consecrated by the Powers in Congress assembled and enshrined in the treaty-law of Europe. To consent to their abrogation would be, therefore, to agree to the undoing of a great and beneficent act, and to the taking of a distinct step backwards. From such a reactionary triumph, it would not be the Jews of Roumania alone who would suffer. The anti-Semites of Russia, of Bulgaria, and of all countries would take fresh heart from this retreat of the Liberal idea; and a new chapter of persecution and wrong would be opened in our chequered history. The last generation of European Jewry contended with ardour and consistency for the rights of their Roumanian coreligionists. The conduct of the Jews of to-day in the present crisis will demonstrate whether they are as loyal and as far-seeing as their fathers, who won the rights conferred by the Treaty. Now, in very surety, is the time for all the great representative Jewish bodies throughout the world to sink all differences and set aside all prejudices—to know nothing of diverse opinions or lack of unity in ideas or ideals—to join in a solid phalanx as Jews. They must take immediate counsel together, they must "be strong and of good courage," and determine that history shall not have to record of this generation of our people that at such a time, when religious equality in not the least important part of the world was at stake, they were found disloyal and apathetic. To be sure, the task is no easy one. It requires care and forethought. But, above all, it requires the true Jewish spirit, which will place Jewish interests in the very forefront of every consideration and will present the Jewish case unflinchingly before the world. Given these and we have no doubt of the ultimate outcome. Given an unfaltering earnestness in our cause, we can rely with perfect confidence that its justice and humanity will win for it the warm approval of the Powers, whose indifference hitherto, if the truth must be said, has but synchronised, after all, with the shortcomings of Jewry itself.

WEEK BY WEEK.

Mr. Herbert Samuel's Achievement.

The ability with which Mr. Herbert Samuel has piloted the Children's Bill through the House of Commons has won for him the general applause of all political parties. At the outset, some considerable opposition was offered to the Bill; but, before the end, this had melted before the fine tact and able handling of the subject by Mr. Samuel, and the Bill has gone up to the Lords amid the parting benediction of all sections of the Lower House. The *Daily News*, we observe, declares that Mr. Samuel's reputation as a social statesman of high rank is now definitely established. Mr. Samuel is not the first Jew in an English Government to show conspicuous administrative ability. It is, however, especially gratifying that his capacity has been exhibited in the department of constructive social reform—a department which, as those who know his writings are aware, has always claimed Mr. Samuel's special interest and is a branch of political work to which Jews have always attached the highest importance. Indeed, Mr. Samuel has thought out a consistent political doctrine, and the working-out of his ideas, as far as they are involved in his Bill, while it secures him an important position in the House of Commons, will attract the sympathetic interest of all observers. May we also add a word of congratulation on their well-deserved promotion to Mr. McKinnon Wood—an able and broad-minded statesman—and Mr. C. P. Trevelyan, whose determined opposition to the Aliens Act will be fresh in the communal recollection.

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Father Ignatius.

The death of Father Ignatius—with whom a striking interview appeared in these columns a few months ago—removes a singularly fascinating personality from our midst. The famous monk had a turbulent career, but his main characteristics stood out in clear relief. They were absolute fearlessness, strenuous sincerity, and passionate faith in what he believed to be right and true. Not the least remarkable element in his life was its strange combination of antiquity and modernity, of religious orthodoxy and mental independence. It was his sturdy faith and picturesque devotion to the past which made him revolt against the higher criticism, and filled him with a reverence for Jews and their history. Father Ignatius's attendance at synagogue, and his knowledge of Jewish practice must have been far more extensive than those of many Jews. Certainly his love of Judaism and the Jewish people was keener and more enduring than that of many of our coreligionists. He knew how to combine a passionate loyalty to Christianity with a deep regard for the Jew and his creed. He preached his own faith with splendid power, yet resented the folly and fallacy of the Conversionist movement. His belief in tradition and the old dogmas was as fervid in its relation to Judaism as to Christianity, and he dismissed impatiently, as radically mistaken, the reform movement in Judaism. Nothing delighted him more than to exhibit on Zionist platforms or in the public Press his conviction as to the Jewish mission and future. He was, in fact, a fine example to the Jew himself—and, let us not forget, to the too often narrow-minded clerics of the dominant faith. Jews would indeed be ungrateful if they did not long treasure the memory of this man peculiarly endowed with the powers that marked the Jewish prophets of old and who was ever ready to place these powers at the service of the people whose heritage he never tired in proclaiming them to be.

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"Assessed" Members.

The Rev. A. A. Green improved the occasion of last Atonement Day by making a scathing attack on the system of assessed membership which prevails in the United Synagogue. This system, it may be explained, allows people to become members of the United Synagogue without being seatholders. The membership generally costs less than if the privilege of a synagogue seat also accompanied it, and it likewise has the crowning recommendation of investing the "assessed member" with the advantages conferred by membership of the Burial Society. The practice is obviously open to abuse. It encourages that section of our coreligionists who think that a lifetime of absolute apathy is compensated for by six feet of Jewish soil at the close. It tends to reduce the United Synagogue, as Mr. Green points out, to the status of a firm of undertakers. And anyanything that multiplies the number of semi-detached Jews is a particular misfortune in these days of religious indifference. It is not necessary, however, to over-estimate the mischievous effects of the system. It should not be forgotten that out of 7,359 seatholders of the United Synagogue, only 160 are assessed members (the number is actually less than in the previous year), and of these as many as forty-one belong to Mr. Green's own synagogue and fifty-five to the St. John's Wood Synagogue. The special prevalence of the practice in Mr. Green's neighbourhood may account for the vehemence of Mr. Green's denunciation, and the rev. gentleman may well take the hint thrown out by our able correspondent, "Hampstead," last week, and direct his attention to this growing class, from without, as well as from within, the pulpit. There seems some ground, as our correspondent suggests, for diverting some of our missionary zeal from the "benighted" East to the darkest North-West. It is also to be remembered that the system exists, in part, to enable people living at a distance from the synagogue, or who live in the country, to become members, though naturally at a smaller fee. It was intended indeed to attract Jews whose circumstances were calculated to estrange them from the community. Moreover, it sometimes happens that there is no room in a synagogue for a regular seatholder, and occasionally we have seen "assessed members" subsequently joining the seatholders' ranks. Nor should we overlook the fact that it is the Synagogue Committees themselves who are responsible in the first instance for the acceptance of assessed members. If they refuse them the system disappears *ipso facto*. We should like to see some attempt made to restrict its abuse; though we should imagine that it is difficult to tell a man who has even a lingering regard for his religion and people that unless he pays a pound or two more a year and takes a synagogue seat he will be refused even a solitary tie with Judaism. What security is there that such persons, even if they were forced to become seatholders, would ever attend the synagogue? Indeed, what difference, after all, is there between the assessed member who stays away from the service and the seatholder who does likewise?

OBITUARY.*

Mr. EDWARD MAGNUS.

The late Mr. Edward Magnus.

It is with deep regret, which will be shared by a very wide circle, that we have to record the death of Mr. Edward Magnus, which took place, after a protracted illness, at his residence, 51, Beresford Road, Canonbury, on Wednesday, after a portion of the present issue had gone to press. The deceasd, who was seventy-five years of age, was formerly in business as a boot and leather factor in Spital Square. Mr. Magnus had lived all his life in London, and knew everything about Jewish matters in the metropolis. He was full of reminiscences of old-time characters, and there were not many East End figures of a past generation concerning whom he had not an interesting anecdote to tell. Mr. Magnus, like his late relatives, Mr. Henry Magnus, and Mr. Joseph Magnus (some time Treasurer of the Burial Society of the United Synagogue), was an excellent amateur Chazan, and gave his services in this capacity to a number of metropolitan synagogues, gladly helping them in any emergency. He will be best remembered, however, for his ten years' devoted service as Jewish lay visitor to the London Hospital, where he succeeded the late Mr. I. M. Myers. Mr. Magnus was wonderfully successful in collecting money and gifts in kind in order to entertain the Jewish patients on the High Festivals. He also provided them with treats on the occasion of Queen Victoria's Diamond Jubilee and the Coronation of King Edward. He retired from the post about a year ago on his removal to Canonbury. His illness was largely due to the shock he received last year when he was assaulted after leaving the Hospital.

The Chanucah Military Service.

It has been arranged to hold the fall-in of the troops on December 20th in the playground of the Jews' Free School, instead of in Devonshire Square, as already announced. The hall of the School will also be used for the entertainment of the sailors and regulars in the evening. Among those who have accepted invitations to be present at the service in the New Synagogue, are the Lord Mayor-elect (Sir G. Wyatt Truscott) and the Sheriffs, and Lieut.-General Sir C. W. Douglas, K.C.B., Adj.-General to the Forces.

The Chaplain, the Rev. Michael Adler, B.A., will be obliged if "Territorials" will send in their names to him at 38, Hallam Street, W.

The Great Garden Street Talmud Torah.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—On September 25th last you kindly published a letter signed by the Treasurer, Councillor H. Kosky and myself, appealing to the community for help for the Great Garden Street Talmud Torah.

I much regret to say that the response has been wholly inadequate. The financial position of this, the premier institution of its kind, is now most critical, and unless help is forthcoming immediately, I fear there will be no alternative but to close some of the classes.

I do not wish to appropriate more of your valuable space that I can possibly help, but I do hope that the following letter from the Chief Rabbi will rouse the community to a sense of the heavy responsibility now thrown on the Managers of the Great Garden Street Talmud Torah, and that there will be a sufficiently liberal and prompt response to enable us to continue our sacred work with undiminished efficiency.

Yours obediently,
M. HYAMSON, Dayan.
President.

8, Great Garden Street, Whitechapel.

DEAR DAYAN HYAMSON,—I deeply regret to learn from your favour that the Great Garden Street Talmud Torah is in financial straits. I gladly testify to the fact that this Institution endeavours, with a considerable measure of success, to implant the love and knowledge of our Faith in the minds and hearts of its pupils. I, therefore, confidently trust that the Community will not allow this sacred work to languish. I enclose my contribution of £2 2s., and with heartfelt wishes for the success of your endeavours.—I remain, yours very truly, H. ADLER.

WILL.

PHILLIPS.—The will, dated January 27th, 1904, with two codicils, of April 7th and 8th, 1908, of Mr. Solomon Joel Phillips, of 38, Wimpole Street, and 113, New Bond Street, who died on July 17th, has been proved by Mrs. Martha Phillips, the widow, Edmund Avigdor Phillips, the son, and Edouard Mendes da Costa, of 229, Goldhurst Terrace, and Jakob Neuhofer, of 112, Goldhurst Terrace, the sons-in-law. The value of the estate is £73,113 5s. 5d., with net personalty £72,690 10s. 11d. The testator gives £100 for charitable purposes as the executors may select, and states that he had been a liberal supporter of charities in his lifetime, and considered it his duty to do his utmost to provide for his children. He further gives to his wife £500 and the furniture, etc., and the use of his residence in Wimpole Street or £300 per annum should she cease to reside there, and an annuity of £1,500; to each of his sons-in-law £200; to his sons a Kiddush-cup; to his assistant, Hurren Mason, £100; to Arthur Edward Hunt, Francis William Wilson and Edgar Charles Banks, £50 each; to his cook, Frances Pearce, one year's wages; to the faithful nurse of the family, Mary O'Brien, an annuity of £40; and a single premium endowment policy for his granddaughter, Yvonne Marthe Mendes da Costa. As to the residue, he leaves 12/40 to his son, Edmund Avigdor, 8/40 to his son, Basil John, and 5/40 in trust for each of his daughters, Sarah Mendes da Costa, Nita Hannah Neuhofer, Gertrude Ida Phillips and Dorothy Sybil Phillips; but should any of his children marry outside the Jewish faith, he or she shall forfeit all interest under his will. In the event of his business being carried on, he desired that the rules observed in his lifetime as to closing on the Jewish Sabbaths, fasts and festivals shall be adherred to.

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* Further obituary notices appear on pages 7 and 8.

In the COMMUNAL ARMCHAIR

The Sharpening of the Knives.

We seem to be no further in the matter of a peaceful settlement of the regrettable dispute between the Shecheta Board and the "rebel" butchers. War is always costly even when justifiable and inevitable, but in religious communities and upon religious questions, even as in the case of countries and political questions, it is only justifiable when every possible step has been taken to avert a conflict by a reasonable settlement in the interests of peace. In his courageous advocacy of a conference, Dayan Hyamson may feel assured that he has behind him the feeling of the community, which watches the conflict, as far as it has gone, with very deep regret. There is, however, one thing in the report of the last meeting of the Shecheta Board which I do not quite understand, or to which, if I do understand it, I take serious exception.

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A Questionable Principle.

To quote from the report of the meeting in the *Jewish Chronicle*: Lord Swaythling said "He was prepared to advance £1,000, without interest, for five years, and he did not say he would stop at that." Now, it is very good of Lord Swaythling or anyone else who can afford it to promise £1,000, and to hold out the expectation of even more. But the question arises as to whether it is a healthy or a dignified thing for a great corporation, officially representing the whole community, such as is the Shecheta Board, to allow any individual to offer as a private benefaction and a personal favour a sum of money which, if it ought to be spent at all, should be spent on the merits of the call for it and as a matter of public use of public money. Lord Swaythling is really offering to pauperise the Shecheta Board and those whom it represents. Such an offer is welcome to a charity, but should not be so to an executive body like the Shecheta Board. Lord Swaythling may possibly be quite right in his view of the dispute, and the butchers may equally possibly be quite wrong. But Lord Swaythling is a very rich man who would not miss many thousands of pounds, and the "rebel" butchers are tradesmen struggling to make a living anyway, and it jars upon one to find the dispute in question made "top-heavy" on one side by an offer of money, especially when the money is offered by one person.

* * * * * *

A Fair Field.

Moreover, the offer of Lord Swaythling, if accepted, obscures the fairness of the field. The matter is very simple. The Shecheta Board exists for the ensuring and protection of *kashruth*. Therefore, whatever arises in the way of this assurance or protection, falls within the purview of the Board's legitimate action. If an emergency arises in the carrying out of its legitimate objects for which the Board is not financially prepared, the only straightforward course is for the Board to place the matter before those who provide the money and give it its *raison d'être*, and ask for the assistance of the public tax which it can construe as a mandate to go on. The public will then be the jury to decide what shall be done by its representatives, and how far it is prepared to back up its opinion. No individual should be able to come in with his thousands and stand, as an individual who can afford to spend a large sum of money, between the public and a public question. I repeat that Lord Swaythling's view of the dispute may be perfectly correct, but the acceptance of his offer (however well meant that offer may be) is certainly wrong, and injures a high principle that ought to be most jealously safeguarded.

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A Word to the Guilds.

That esteemed journalist, Mr. George R. Sims, who is appreciated by none more than by his numerous Jewish readers, has just been uttering a solemn warning to the public against the dangers to the poor of flannelette as material for children's clothing. The public has a general idea that it is dangerous, but it has no conception of the incessant occurrence of bad burns and the frequency of fatal accidents. This is just the season of the year when so many good women both make and purchase garments meant for the poor. It behoves them as a sacred duty to avoid flannelette, which is highly inflammable, and so often turns a well-meant gift into a death-trap for the children of the poor.

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Mr. Herbert Samuel's Big Black Cigar.

Sir F. Banbury, M.P., raised a laugh in the House of Commons one day last week at the expense of Mr. Herbert Samuel, whom he pictured reclining at home after a crusade against juvenile smoking, himself enjoying a "huge black cigar." I do not know if Sir F. Banbury had in his mind what many other people have in theirs, and that is that among Jewish characteristics that of being strong smokers is decidedly marked as a racial bent. When the "villain" of a melodrama is a Christian with a pointed moustache, he always smokes a cigarette. When he is a Jew with a pointed nose, he always smokes a big black cigar. In fact, the big black cigar is part of the "make up" on the stage and in fiction. As a matter of fact, Jews are strong smokers by habit and are probably made so by temperament, and being highly strung nervously as we are, we use tobacco, like the old lady liked her tea, "strong and often." *Apropos*, I have again noticed people smoke when coming out of the gates of Willesden Cemetery after a funeral or the setting of a tombstone. It is an ugly practice.

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Not Now.

We are likely to hear much just now of the Jews' Hospital and Orphan Asylum, and I have no doubt that the school will receive from the community all it deserves, which means all that it asks for. I wonder how many people know that there was a time when, instead of associating one who has left the institution with all that is bright and capable, the community had for those trained by it the expressive and uncomplimentary term "*Neveh Tzedek* fools"! How it came about was in this way. When the institution was in Mile End, it kept its boys till they reached the age of manhood. Excluded from the world as they were, these people came out into the business of life easily led and imposed upon. Hence the term. There are not very many living now who can remember when it was general, but I am old enough to have heard it many times at the period when it was dying out. "*Neveh Tzedek* fools," indeed! Anything but that now.

TATLER.

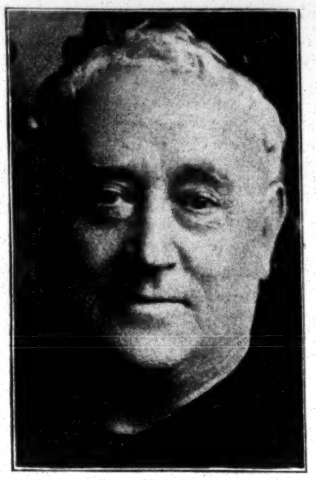
WEST CENTRAL JEWISH WORKING MEN'S CLUB.—On Tuesday a debate was opened by Mr. J. Raphael on "Some Objections to the Apprenticeship System." Mr. Walter Emanuel will give a lecture, on "Only My Fun," next Sunday at the Club. The Football Section opens with a a practice match at their ground at Bailey's Lane, Stamford Hill, next Sunday.

OBITUARY.

Rev. Father IGNATIUS.

We regret to announce the death, in his seventy-second year, of the Rev. Joseph Leycester Lyne—Father Ignatius—which took place on Friday last. The Rev. Father had been ill only a few days before he passed away.

An Appreciation: By One Who Knew Him.



The late Father Ignatius.

The Rabbins taught that the righteous of all peoples have a share in the world to come. If ever a man earned his reward in Paradise by a life of exalted piety and strenuous toil for others, that man was the Rev. Joseph Leycester Lyne—"Father Ignatius." To the Jewish community his death signifies the loss of a very dear and noble friend and I am inclined to think that, except among the small circle of his immediate followers, nowhere will his loss be more sincerely deplored than in the Ghetto, to which he was so peculiarly attracted by the fine idealism of his nature. It has been said that he was a better Jew than many a born Jew. Having known the reverend gentleman for more than twenty years, I can confirm this statement. *Both in faith and practice* he was more truly Jewish—Jewish, that is to say, in a legalistic sense—than ever so many who profess themselves Jews. No Jew could have believed more implicitly in the Mission of Israel and in the utterances and promises of the Old Testament in which that mission is declared and defined. The most pious and orthodox Rabbi could not have insisted more strongly on our duty to preserve all that is ancient and distinctive in Jewish ceremonial than did this cowled monk of Llanthony Abbey. Passionately devoted to religious practices which had grown venerable by age, he regarded all innovations with aversion, and the Jews who favoured them as little better than apostates. How he would take reforming Rabbis like Emil Hirsch to task for their "infidelity" to the Law which God had given to Israel for the purpose of keeping them a people apart!

At the commencement of this year the *Jewish Chronicle* published a notable interview with the reverend gentlemen. After carefully reading that interview, it occurred to me that if Jewish religious affairs are in a parlous condition in this country, it is due to the fact than we have not a minister among us imbued with the fiery earnestness of this Anglican priest, and gifted with his oratorical ability. Even a single Jewish Rabbi of this type—an English Raphael Samson Hirsch—would have sufficed to stem the tide of indifference.

His views on the Higher Criticism I could not help admiring by reason of the man's staunchness and perfect consistency. He believed as

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thoroughly as any old-fashioned Jew in the inspiration and authenticity of the entire Old Testament, including, even, the prophecies of Daniel; and thinking as he did, it seemed to him, as he told the representative of the *Jewish Chronicle* who interviewed him, that those who claimed to be called the "People of the Book," ought to defend that book from the aggressions of the Higher Critics. As every student of Church Congress affairs knows, he was very much down on those clergymen of his own denomination "who are paid to uphold the Scriptures, and who use their position and salaried pulpits to undermine people's faith." His life-work was almost finished and he was lying on his last bed of sickness in Surrey, when Congress met the other day to discuss the "Limits of Biblical Criticism." But had he been well enough to attend that meeting, we can imagine with what impatience he would have listened to the Bishop of Winchester and other speakers, and how bitterly he would have denounced what he once described as "an awful psychic phenomenon," which was "ruining the morality and character of the British Empire."

His intense Jewishness showed itself in practice as well as belief. The portal of Llanthony Abbey and the door of his private apartment were both surmounted with Mezzuzahs, which the reverend Father would regularly kiss as he passed in and out! With a fine comprehension of the essentials of religion, he regarded the affixing of a Mezzuzah to the doorpost of a dwelling as a beautiful ceremonial, the observance of which could do no harm to a Christian but only good, since it elevated his thoughts to the Creator. Even the acceptance of the formula of the *Shemang* was no stumbling-block to him, though when I once asked him how he could reconcile his belief in *Adonai Echod* with his belief in the Trinity and the divinity of Jesus, he declined to enter into argument with me on the point. At the foot of his bed there hung a pair of Tephillin. He once invited me to spend a few days at Llanthony Abbey, and apologising for his inability to provide me with kosher meat, he promised me fish instead. In most places where he happened to be he took the opportunity of attending service at a Jewish synagogue. On such occasions I have seen him reverently bow to the Sepher Torah as it was carried before him, and heard him find fault with others for not doing the same. How many modern Jews can be said to practise as much?

Extreme and narrow as many of his beliefs were, and fanatical as his attitude to religion must have appeared to many of his fellow-Christians, on one point his views were far more tolerant and sane than those of most ecclesiastics. On the question of conversion he set to Churchmen an example of broad-mindedness, honesty of principle and clear insight which they might follow with advantage. He constantly protested against the misguided efforts of the conversionist societies to wean Jews from their ancestral faith. Besides that, he did not believe that the so-called "converted Jews" were sincere in their new religion, he was convinced that as Jews have a divine mission imposed upon them as God's witnesses to the world, it is their duty to remain in the faith they were born in, and correspondingly the duty of Christians to leave that faith undisturbed. He was even angry with Jews for attending his services, and once told a young man who assured him that through listening to his preaching he had come to believe in Christ that *he had done a very wrong thing*. His place was in the synagogue, where he should be laying his Tephillim and practising the other ceremonies enjoined by God on His chosen people! Yet his own convictions were so intense that he could even persuade himself that he had been favoured with a miraculous vision of the "Virgin Mary" and other equally marvellous apparitions.

His Zionistic sympathies were the natural outcome of his sincere belief in the Scriptural promises of the ultimate restoration of Israel to the land of their fathers. Every day he would pray for this restoration. What Jew could do more? He preached Zionism thirty years before Herzl propounded his scheme. And when Herzl came he esteemed it a privilege to work under his banner. The magnificent receptions accorded to him whenever he appeared on Zionist platforms went to his heart. They were an assurance to him that Jews are a responsive people, and know how to appreciate generosity of spirit whencesoever it emanates.

Of course he hated anti-Semitism with all the righteous indignation of his compassionate nature. He looked upon it as "the work of the Devil himself." To him it was inconceivable, as it must be to any thinking person, that people who owe everything they value most to the Jews, should repay their indebtedness with bitter hatred. His sentiments were the very opposite of hatred, because his Christianity was so sincere. But he had to suffer for his Jewish predilections. He never outgrew the effects of a thrashing administered by a St. Paul's schoolmaster who conceived a bitter dislike of his peculiar views. It is a great and good man who has been called to his eternal rest; a veritable saint, to whom, recognising no distinction in goodness between Jew and Christian, we may apply the designation צדיק גמור; a lover of right, a friend of the persecuted and a foe of persecutors.

THE LATE MR. HENRY BOWMAN.—By the death of Mr. Henry Bowman, of East India Road, Poplar, the East London Synagogue has lost an old and much-respected member. Although he resided a considerable distance from the synagogue Mr. Bowman was one of the most regular attendants on Sabbaths and holidays, and when he knew that death alone could bring him relief from the severe illness from which he had suffered for some years, his efforts to join in the public worship of the synagogue on all important occasions can only be described as heroic. His doctor had advised him not to risk the fatigue that attendance at synagogue on the recent New Year would entail, but he could not be induced to absent himself. It was his last visit to God's house. On leaving the building after the service on the first day of the New Year he was seized with a severe attack of hæmorrhage of the lungs, from the effects of which he succumbed last Friday. First aid was promptly rendered by Mr. E. H. Kloot, the Beadle of the Synagogue, who is a member of the St. John Ambulance Association. During the last days of his illness, Mr. Bowman frequently expressed his satisfaction that he had been able to join in the service of the New Year, and his gratitude for the care and attention with which he had been tended by the ministers and officials of the synagogue. Shortly before his death he was able to take part in the prayers which he asked the writer of these lines to offer up with him and to give his directions for the recital of the Kaddish in the synagogue on the day of the anniversary of his death. As one thinks of the life and death of this pious Jew one cannot but recall the words of the Psalmist that have been so frequently on our lips during the recent holy days, "One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to inquire in his temple." The funeral took place last Monday at the Plashet Cemetery, and was largely attended by members of both the East London and the Poplar Synagogues.—J.F.S.

BRONDESBURY SYNAGOGUE.—A quantity of fruit from the Congregational Succah has been sent to the Willesden Cottage Hospital and the Baroness de Hirsch Convalescent Home, Hampstead.

JEWS' FREE SCHOOL OLD BOYS' CLUB.—The opening concert will take place at the School, Bell Lane, on Sunday evening, commencing at 7.30.

From Abroad.

AUSTRIA-HUNGARY.

[From our Correspondents.]

VIENNA, October 16th.

THE GOVERNMENT AND JEWISH FINANCIERS.

A few days ago Dr. von Korytowski, the Minister of Finance, had a conference with representatives of the leading Viennese banking institutions. The following Jewish financiers took part in the gathering: Herr Karl Morawitz (Anglo-Austrian Bank), Herr Bernhard Popper (Bankverein), Theodor Ritter von Taussig (Bodenkreditanstalt), Herr Julius Blum (Kreditanstalt), Herr Maxim Krassny (Eskomptegesellschaft), Herr Eugen Minkus (Unionbank), Moriz Blum (S. M. von Rothschild). The Minister explained Austria's policy in regard to the Balkan crisis, and sought to allay anxiety in regard to events there. He thanked them for their attendance and expressed the hope that the action taken by Austria would redound to the weal of the fatherland.

A VICTIM OF GALICIAN "JUSTICE."

The death took place recently at the Lemberg gaol of the eighty-three-year-old Jew, Jacob Stern. The old man had been sentenced to four years' imprisonment, but only survived six months. His story is as follows: On April 29th, 1906, a peasant named Grigor was found murdered at a place called Chialobrzeg, near Rzeczow. Suspicion fell on the octogenarian, Jacob Stern. He had not been seen anywhere near the scene of the murder on the night in question, but the statement of a single "witness" sufficed to have the whole of the Stern family placed under arrest and to be brought to trial. Jacob Stern was condemned to death. The Appeal Court quashed the judgment, and ordered a new trial. The second jury, consisting of twelve Christians, on exactly the same evidence, pronounced a unanimous acquittal. But the authorities would not let the poor man alone. The witnesses for the defence were prosecuted for perjury, and against the weight of evidence were sentenced to several months' imprisonment. On the strength of this, Jacob Stern was put on trial for a third time. The evidence remained the same, but the indictment was altered to manslaughter. He was sentenced to four years' penal servitude, and the sentence was confirmed on appeal. On his deathbed when making the last *viddui* he exclaimed "Before God, I am innocent of the murder of Grigor." On the gate of the royal castle in Vienna are the words "*Justitia regnorum fundamentum*"!

THE KING OF SPAIN AND THE JEWS.

It is stated that a few days ago the King of Spain had a conversation with the Minister of Education, Count Apponyi, during a banquet in Budapest, and discussed with him various aspects of Hungarian affairs. He asked the Minister whether there were any Jews in Hungary. Apponyi replied: "There are a large number of Jews in Hungary, but the best understanding prevails among all creeds." "That," said King Alfonso, "is the best that can happen for any country."

PRAGUE, October 18th.

An unedifying journalistic dispute has recently been brought to a close before the Judge of the District Court at Brünn. Herr Simon Pollak, a strange type of Jew, who, besides belonging to the editorial staff of a Czech anti-Semitic paper (written in German!), is the editor of a periodical, *Blaue Hefte*, which is "devoted to the poor and oppressed in Israel and Christ," brought an action against Max Hickl, editor of the *Jüdische Volksstimme*, for having refused to allow space in his periodical to a wordy statement of Herr Pollak. The latter, who pretends to adhere to traditional Jewish faith and to have nothing to do with the Catholic Mission for the Conversion of Jews, alleged that the Jews of Prague and Vienna made a collection in favour of Professor Feilbogen, of Vienna, who owing to his *faux pas* at the Vatican had been pensioned off. This statement was characterised in the *Jüdische Volksstimme* as a gross falsehood, as it indeed was. The magistrate decided that Herr Hickl's refusal was justified, and accordingly gave judgment in hisfavour.

The Hungarian Clerical Party has tried to induce Count Andrassy, a broad-minded statesman, to alter the Franchise Reform Bill, on the ground that it would secure too great an influence to the Jewish element. All their efforts, however, have been useless, as Count Andrassy is determined to submit the Bill without the least modification.

No census of the population of Bosnia and Herzegovina has been taken since 1895, but in that year the Jews in the two provinces numbered about 8,200; 70 per cent. were Sephardim and the remainder Ashkenazim, probably on account of the occupation by Austria. The largest and oldest Jewish congregation is at Serajewo, the capital, and comprises half of the entire Jewish population of Bosnia. The Spanish community of some 3,500 persons has been in existence many centuries. The formal annexation of the two provinces to Austria has been officially celebrated by the Jews at Serajewo. A thanksgiving service was held in the Austro-Hungarian Synagogue, which was attended by Field-Marshal Edler von Winzor, the Governor, who was accompanied by nearly all the principal civil and military authorities.

The consecration of a synagogue at Kamocsa was marked by a curious feature. The Rabbi of the neighbouring congregation at Guta was asked to deliver the inaugural address, but he was unable to accept the invitation as he could not speak the Hungarian language. The Kamocsa Jews being thoroughly patriotic were unwilling that their synagogue should be dedicated with a discourse spoken in a foreign tongue; they accordingly invited the local Protestant pastor formally to open the synagogue and to preach the dedicatory sermon. Pastor Kálmán Boross heartily complied with the request and was presented with a key wherewith to open the synagogue. His sermon, delivered in pure Hungarian, was very eloquent and gave the greater delight to those who listened to it as it did not contain one word to which a Jew could take exception.

BULGARIA.

[From our Correspondent.]

SOFIA, October 13th.

THE KING AND A RABBI.

On the second day of Tabernacles, during a review by the new "Tsar" of Bulgaria, Ferdinand I., Dr. Z. Rabbiner, who has, for a short time, been Rabbi of Philippopolis, conveyed to his Majesty the good wishes of the Jewish community of that city. The King graciously received Dr. Rabbiner, and honoured him by a lengthy conversation. In his address, Dr. Rabbiner said: "Your Majesty! As Rabbi and Preacher of the Jewish community of Philippopolis, I have the great happiness of expressing the feelings of deep-felt loyalty and devotion of the local Jewish population to the exalted ruler of Bulgaria at this moment. The Jews of Bulgaria, who take a genuine part in the weal and woe of the Bulgarian people, are full of admiration and gratitude for the wise, humane and just rule and government of your Majesty, which have brought the Bulgarian people and land unbounded blessing, and will lead them to a higher level of power and development. Tsar Alexander II. is regarded as the liberator of Bulgaria, but your Majesty will be known in the history of Bulgaria as the creator and educator of the people in view of the great and mighty progress which it has made since it has had the good fortune to be under your Majesty's sway."

The King thanked the Rabbi and asked him how many Jews there were in Philippopolis, what was their material and intellectual status, and concluded his question with the remark that, according to his information, both Sephardi and German Jews were residing in the town. Dr. Rabbiner furnished the required information, and added that both sections of the Jewish community were animated by profound loyalty to His Majesty and to the Bulgarian land. The King then remarked characteristically: "I have always been convinced of the patriotic loyalty and devotion of the Jews of Bulgaria. I gladly protect them and lose no opportunity of doing so. I am also firmly convinced that the Jews of Bulgaria recognise my efforts on their behalf."

Dr. Rabbiner replied: "Your Majesty! The Jews of Bulgaria honour in your Majesty not only a wise, just and humane ruler, but also a father who seeks the happiness of all the children of his dominions, and protects them all without distinction of race or creed. As far as the relations of the Jews to the Bulgarian people are concerned, with whom they feel themselves in patriotic unison, the Jews here regard it as their first and holiest duty ever to bring the greatest sacrifices to the altar of their fatherland as occasion may demand, as the Jews of other lands do in regard to their kings and peoples. The recent history of Bulgaria, free from racial prejudice, is a guarantee of the Jews always proving themselves grateful sons of the fatherland." These words made a great impression on the King and the Ministers with him. The King repeatedly thanked Dr. Rabbiner and shook hands vigorously. The Bulgarian Press has sympathetically reported the incident.

EGYPT.

[From Our Correspondent.]

ALEXANDRIA, October 9.

A few days ago, a lecture under the auspices of the B'nei Zion Society was given here by the well-known Hebraist, Mr. Israel Belkind, director of the Kirjath Sepher Agricultural Institute at Lydda, half-an-hour's journey from Jaffé. It will be remembered that last year Mr. Balkind visited England with the object of obtaining pecuniary support for his institute. I had a conversation with him and gathered from his remarks that he is very optimistic with regard to the future of agricultural colonies in Palestine, especially under the new *régime*. Difficulties which formerly stood in the way of the purchase of land, and in the construction of buildings, even for educational purposes, have now disappeared. Mr. Belkind's lecture was listened to with the greatest interest by a large audience, which included several teachers. In the course of his lecture, Mr. Belkind said that in order to accustom Jews to agriculture and to life in the fields, it was necessary to train the young, as persons who were already advancing in years or who were engaged in other pursuits would hardly be suitable for this work. It was of the utmost importance for the success for Mr. Belkind's institute and for the promotion of agricultural pursuits generally, that Jews in England and America should come to the aid of their coreligionists in Palestine. In the course of time there would then arise a healthy and robust Jewish people in the Holy Land.

FRANCE.

[From our Correspondent.]

PARIS, October 19th.

The Committee of Inspection which the Alliance Israélite Universelle has decided to send to its schools in the East will embark at Marseilles on the 29th inst. for Alexandria. The Commission will successively visit the Alliance Schools in Egypt, Palestine, Syria, Turkey, and Bulgaria. The Commission consists of Rabbi Israel Lévi, of Paris, Professor at the School of High Studies; Dr. Porges, of Leipsic, member of the Central Committee of the Alliance; and M. S. Bénédict, Inspector of the Alliance Schools.

General Valabrègue, who was recently promoted General of Division, has just been appointed to one of the most important commands in the East of France, namely, the Frontier Division, the headquarters of which are at Reims.

The Consistoire of Paris has for several months been engaged in considering the insufficiency of places of worship and of officiating ministers in this city. The growth of the Jewish population resulting from the Russian immigration already led last year to the establishment of a synagogue in the Montmartre quarter where the foreign Jewish population is especially large. On the other hand, the aristocratic quarter of the Bois de Boulogne is at a considerable distance from the centre of Paris, and conservative Jews are unable to attend the synagogue on Sabbaths and festivals unless they ride, which their religious scruples forbid them to do. It is true that in this quarter an orthodox group has been formed which has a small place of worship, but account has also to be taken of another element, which though not orthodox desires to follow traditional practices. Moreover, the Consistoire deemed it desirable to combat in this aristocratic quarter the influence of yet another group, namely, the Liberal Union, which, as you know, holds Sunday services. It has, however, established in the midst of this population a small synagogue in a house which the Consistoire at present only rents, although it has expended a considerable sum in arranging and fitting up a pretty place of worship. It is situated in the Rue Decamps within a stone's throw of Passy and the Bois de Boulogne. The synagogue was inaugurated on the first day of the New Year; whether it will be a success has yet to be seen, for up to the present the number of seats rented is comparatively small, as many of our coreligionists prefer the splendid services at the synagogue in the Rue de la Victoire. Nevertheless, the Consistoire is full of hope. For these two new places of worship, spiritual chiefs are required, but this question is surrounded with serious difficulties. According to the terms of the regulations of the community of Paris, the appointment of a Rabbi must be made by an electoral body composed of the Consistoire and an equal number (twenty) of delegates chosen by universal suffrage. The Consistoire wished to avoid this mode of election, which appeared to it to be very inconvenient, for recent elections gave rise to polemics and created dissensions in the community. To surmount the difficulty, the Consistoire has appointed two Rabbis, whom it has designated assistant Rabbis. This office is not provided for in the statutes, but at the next general meeting a proposal will be made to include assistant Rabbis among the clergy, and it will no doubt be accepted. The two new assistant Rabbis are M. Julien Weill, Rabbi at Versailles (son-in-law of the late Zadoc Kahn), a young pastor who is doing great honour to Jewish science, and is highly esteemed as one of the contributors of the *Revue des Etudes Juives*; the other, M. Metzger, has been for many years Rabbi of the important community at Belfort.

THE DREYFUS AFFAIR AGAIN.

A lively scene was created in the Chamber on Tuesday during the debate on the estimates of the Ministry of Justice, when M. Biétry attacked the Court of Cassation for having quashed the verdict condemning Major Dreyfus without sending him before another military tribunal. M. Briand, Minister of Justice, vigorously defended the Court, and M. Biétry, in his reply, was so insulting that he was almost unanimously suspended from the rest of the sitting.

The *Libre Parole* states that its editor has been summoned to appear before the Correctional Tribunal by Major Dreyfus, who claims £400 damages from the journal.

Lieut.-Colonel Bernard (brother of the late Bernard Lazare), of the Colonial Artillery on the retired list, has been appointed Lieut.-Colonel in the Reserves and classed on the Special General Staff for Cherbourg.

GERMANY.

[From our Correspondent.]

BERLIN, October 18th.

THE POLITICAL SITUATION.

In a few weeks the German Reichstag will re-assemble. In the vacation the Chancellor has been at great pains to keep the *bloc* he created together, as it has several times been threatened with dissolution. The Reichstag presents a curious spectacle: the political dexterity of the Chancellor succeeded in uniting into one party anti-Semites and Liberals, normally irreconcilable opponents. The Liberal Party comprises a number of Jewish deputies who, as adherents of the *bloc*, are forced to follow in the wake of their anti-Semitic colleagues. It might have been foreseen that this unhealthy state of affairs could not endure long, that things would not go so smoothly as Prince Bülow desired. As a matter of fact, the last Congress of the Liberals showed that they are beginning to be ashamed of the alliance. A great majority of the real Liberals seceded, and under prominent leadership a new league was formed, known as the Democratic Party. For us Jews the present political juncture is of the highest significance. Hitherto our entire political activity has consisted in giving our votes to the so-called "Liberals." The Liberal deputies entered Parliament with the aid of the Jewish vote, and then renounced all their Liberal principles, even tolerating members of their party undertaking anti-Semitic attacks, as was done, for example, by Deputy Kopsch. The Jewish deputies had to survey this disgusting exhibition without protest, as the legislative capacity of the Chancellor depends on the compactness of the *bloc's* vote. If the *bloc* were dissolved, the Centre would form a majority with the Social Democrats. This was the reason that no Jew spoke when the Polish Expropriation Bill was passed. The Jewish Liberals silently acquiesced in this piece of oppression, although in the Province of Posen there are a large number of Jews to whom expropriation means severe economic damage. No-one had the courage to point this out. Prince Bülow said "Ja!" and the Liberals shouted "Amen!" in chorus. Jewish electors are forgotten. They are only remembered at the next election.

If I were asked how it is that such an arrangement could have subsisted for more than a day, I would reply that the Jews are to blame. In spite of many sad experiences, they are still the docile sheep of "Liberal" shepherds, and are deceived by the most specious election cries. Repeatedly, Jewish electors have been cajoled into voting—for *bloc* purposes—for Conservatives and anti-Semites, and have always gracefully obeyed. Frequently, too, they have cast their votes for a baptised coreligionist. Thus, in one Berlin constituency, the electorate of which consists of forty per cent. Jews, the Liberal Committee, at the head of which is Privy Councillor Cassel, a Jewish deputy, selected as candidate Sanitary Councillor Mugdan, a baptised Jew. And this baptised Jew goes to a Jewish meeting and speaks of the rights and duties of the Jews, bewails the fact that there are no Jewish Officers of Reserve, and forgets that he has long since abjured Judaism. The Christian electors laugh at this spectacle, but the Jews listen attentively, vote patiently, and with the election of this renegade the Liberals regard the Jewish question as solved. A piquant circumstance may further be mentioned. Mugdan's candidature was supported by two members of the Council of the Berlin Jewish community, Sanitätsrat Dr. Stern and Justizrat Lövinsohn.

The death occurred last week of Herr Israel Blumenthal, who for over fifty years served the Cologne community as reader and teacher. On his retirement he was decorated with the Order of the Crown.

The Jewish community of Frankfort-on-Main has built new premises for its school at a cost of 700,000 marks (£35,000). The magnificent edifice named "The Philantropin" has been handed over to the School Board by Judicial Councillor Herr Blau. Provincial Councillor Baier, on behalf of the Chief President, congratulated the school authorities on the splendid accommodation furnished in the new building.

The synagogue of Diedenhofen (Lorraine) was seriously damaged by fire during the night of the 12th inst. Incendiarism is suspected to have been the cause of the fire.

PALESTINE.

[From Our Correspondent.]

JERUSALEM, 9th October.

THE CHIEF RABBINATE.

It is a pity that the example of moderation given by the leading men of the young Turkish party, the actual masters of the present situation in Turkey, has not been universally followed. The demonstrations against the Acting Haham Bashi do not reflect credit on their promoters. However, the election of Chief Rabbi for Jerusalem will take place soon after the festivals and it is to be hoped that peace will then be restored to the Jewish community of Jerusalem. There are two candidates, Acting Chief Rabbi Panigel and Rabbi Haim Eljashar, son of the late Haham Bashi Jacob Saul Eljashar. It is curious to note that those who, two years ago, violently opposed the election of Rabbi Eljashar are now his strongest supporters.

THE PARLIAMENTARY ELECTIONS.

The selection of voters who will in turn elect members of Parliament commenced here on the 7th inst. The city of Jerusalem has been divided into six districts and will return seven members. Among those appointed to superintend the election are three Jews. The election of Mr. David Yellin as elector is secured; Dr. Levy's candidature as elector is contested by Mr. Antebi. Jewish candidates for other districts are Messrs. I. B. Frumkin, Valero and Rachmim Misrachi.

Jerusalem has only 3,289 voters, of whom 1,229 are Jews. The Pashalik of Jerusalem will have 160 electors, who will send three members to Parliament. Two Jews were nominated, Dr. Isaac Levy, of the Anglo-Palestine Company, and Mr. David Yellin; the latter has, however, renounced in favour of Dr. Levy.

TUNIS.

[From our Correspondent.]

TUNIS, 9th October.

Last Wednesday the annual fête in aid of the Jewish Hospital in this city was held at the Grand Municipal Casino, the large hall of which could hardly contain the vast audience that by its presence desired to show its warm interest in the hospital. The various items on the programme were contributed by the artists of the Casino, the Dramatic Section of the Old Pupils of the Alliance Israélite School, and by a famous Tunisian vocalist, our popular coreligionist, M. Kiki Guetta. He was as successful as ever and was recalled more than twenty times. In addition to members of the foremost Jewish families there were also present representatives of His Highness the Bey, the Crown Prince, and the French Resident-General, as well as members of the Government and the principal military and civil authorities. The proceeds of the fête were very substantial, thanks to its devoted organisers, MM. César Benattar, Bessis, Vijaoui, Raccah and Houbani.

The Day of Atonement passed off this year without any important incident. Some young men announced in certain newspapers that a great banquet would be held on the day of Kippur, to protest against practices which they regarded as incompatible with the spirit of the times, but unfortunately for them the so-called banquet was a huge failure.

Since the departure for Morocco of the French troops, and particularly the Tirailleurs, their attacks from which we so often suffered have completely ceased and the Jews now are undisturbed in their quarter. It is hoped that when they return the military authorities, with the view of preventing a renewal of the regrettable occurrences of which so many Jews were the victims, will prohibit the Tirailleurs from carrying the bayonet which they used so mercilessly against our coreligionists. Unfortunately, the Tirailleurs are not the only foes of the Jews; the Maltese have not ceased their animosity towards us. Recently a football match was played between the Zionist Club and a Maltese club, which pompously styles itself "English Society." Because the Jewish team were the victors, the Maltese insulted our coreligionists and even went as far as to shout "Death to Jews!" A *melée* ensued, in the course of which the goal-keeper of the Maltese club drew a knife and with it struck a member of the Jewish team named Cohen. Fortunately, the assailant was disarmed before he could do any damage, and the affair will have its sequel in the Law Courts.

M. Mardochée Smadja, editor of *La Justice*, courageously continues his campaign in favour of the extension of French Jurisdiction to the Tunisian Jews, who are so inequitably treated by the Mussulman tribunals. M. Smadja has just taken part, in Paris, in the North African Congress, where his pleading on behalf of his fellow Jews met with sympathetic attention from every member of the Congress.

TURKEY.

Yesterday being a Jewish holiday the Tyrolia waited until to-day in the hope that Jewish labourers would be more compliant; but they proved not less patriotic than the others, and it looks as if the Tyrolia would have to leave without discharging. She is said to have received similar treatment at the Piræus and Canea.—*Reuter*, Salonica.

A disturbance has occurred at Bagdad between Moslems and Jews in consequence of some Jews having entered a mosque during prayers. A number of Jews were injured. The incident is believed to be the work of reactionaries, but the Committee of Union and Progress attaches but little importance to this and other doings of the reactionaries in Constantinople, who are lacking in organisation.—*Reuter*, Constantinople.

UNITED STATES.

Dr. S. H. Sonneschein, at one time a prominent reform rabbi, died at his home in St. Louis of apoplexy on the 3rd inst. He was born in 1839 in Hungary and was educated in Moravia, Hamburg and Jena. He was successively Rabbi in New York, Des Moines and St. Louis. For several years past he had lived in retirement.

At the meeting of the Executive Committee of the American Jewish Committee, held on the 8th inst., the several invitations to join with European organisations in the formation of an International Jewish organisation were considered. On the motion of Mr. Jacob H. Schiff the following resolution was adopted:—

> Pending the completion of arrangements by the Jewish organisations of France, Germany, Great Britain, Austria and other countries, looking to concerted action in the interest of oppressed Jews, the American Jewish Committee reserves action on the several invitations extended to join an international organisation, declaring, however, that in view of events now transpiring in the East, which must necessarily affect our brethren, it is deemed imperative that co-operation be speedily effected.

It was determined to hold the next annual meeting in New York City on November 8th.

NORTH-EAST LONDON JEWISH INSTITUTE.—In order to stimulate amongst the members an interest in Jewish history, the Literary Committee have arranged for four special lectures to be delivered during the present session. The first, "A Glance at Jewish History," will be given by Mr. Israel Cohen, M.A., next Sunday. The other lecturers in this series are the Rev. D. Wasserzug ("Jews and the Crusades") and Mr. Elkan N. Adler, M.A. ("Jews and the Spanish Inquisition"), Mr. Israel Cohen delivering the last of the series ("Jews of the Last Hundred Years"). Besides the other lecturers who have already been announced for the session, the following have been added to the syllabus: Dr. W. Maguire, M.A., LLD. ("Asia and Europe, or The Mother and the Child"), the Rev. A. A. Green, Miss Hannah Lightman ("The Suffrage Question"), Messrs. T. Dundas Pillans ("The Great Duke of Wellington"), Sidney Darke ("The Jew as a Gentile sees him") Crouch Batchelor, Henry Carter, B.A., Raymond Greene, L.C.C. ("The Need of Universal Military Service") and Albert I. Myers ("Charles Dickens"). To-morrow evening a Cinderella dance is being held at the Institute, the proceeds of which will be given to a charity. A successful concert was given on Sunday, by Messrs. Bernard M. Marks and John H. Henschel, at which a number of well-known artists gave their services.

REJOICING IN THE LAW.—In addition to the gentlemen named in our last issue, the following further names of חתני תורה ובראשית at the undermentioned synagogues have reached us:—North West London: Mr. Maurice Nathan, Mr. Charles Jones; Poplar: Mr. F. Funkenstein, Mr. J. Franks; Bow: Mr. J. Franklin, Mr. H. Chissick; Bridgend: Mr. E. Reuben, Mr. M. Bersovitz; Cardiff: Mr. M. Lewis, Mr. C. Barnett; Manchester United Synagogue and Beth Hamedrash Hagodel: Mr. S. Cohen, Mr. A. Tuchverderbee; York: Mr. M. Levy, Mr. L. Skulsky; Norwich: Mr. S. H. Harrison, Mr. A. Saxton; Abertillery: Mr. A. Herman, Mr. I. S. Marks; Mile End New Town Synagogue: Mr. A. Levenberg, Mr. A. Kosky; Birkenhead: Mr. P. Liverman, Mr. D. L. Belcher; Blackpool: Mr. H. Kauffman, Mr. S. Morris; Chester: Mr. S. Bloom, Mr. S. Polinker; Mr W. Sharp, Mr. I. M. Glick; Grimsby: Mr. J. Harris, Mr. S. Bloom; Sunderland: Mr. Aaron Jackson, Mr. David Abrahams.

GRAVEL LANE COUNCIL SCHOOL.—This school has received donations to its Boot and Dinner Funds in memory of the late Miss Esther Hyams from two of her friends.

Russia.

[From Our Correspondents.]

TOLMATCHEFF AND THE ODESSA JEWS.

In a conversation with a St. Petersburg Press representative, General Tolmatcheff has expressed his opinion that the Jews need no longer fear disturbances from the Real Russian elements. "For the previous outbreaks," remarked the Government-General, "the Jews themselves were to blame; now, however, I have rendered pogroms impossible by the dissolution of the Fighting Gang of the Black Hundreds. In Odessa I managed to gain the confidence of all classes of the Jewish population. I am styled there as the the Jewish Rabbi, on account of the disputes I am called upon to settle amongst the Jews. In many cases I could do no more than attend to the visitors; but, whether I understood them or not, I deemed it my duty to demonstrate to them that, as a Government official, I am interested in their affairs."

It is rumoured, however, that at the Cabinet Council, at which it was decided to abolish Martial Law at Odessa, it was also resolved to request Tolmatcheff not to interfere in Jewish communal affairs. On his return from St. Petersburg, General Tolmatcheff issued a strange order to the police requesting them to take strong measures against the children of the Talmud Torah and "other Jewish hooligans," who, during his absence, ventured to assault the pupils of the newley-opened Real Russian gymnasium. The constables were instructed to arrest the Jewish children and to take legal proceedings against their parents for their failure to supervise them. The news created considerable excitement in the city. There can be little doubt that the leaders of the Black Hundreds were responsible for the circular, which was based on their statements, and it is feared that a good many of our coreligionists may suffer from it before the matter is elucidated.

NEW RESTRICTIONS.

The Ministry of the Interior has issued a circular informing the police that Jewish actors of the Imperial Theatre, and musicians of the Palace Orchestra, have no right to remain at St. Petersburg after retiring from service on account of the age-limit. The order applies even to those who receive a State pension. The Prefect is, however, granted the right of permitting those of them to reside at the capital who can prove that they have long severed their connection with the Pale of Settlement.

The same circular instructs the police to deprive all Jewish pharmaceutical students, medical assistants and intended midwives residing outside the Pale of the right of having any connection with commercial houses during their periods of study for examinations. The news has created a painful impression.

THE JEWISH COLONISTS.

The Jewish colonists in the province of Ekaterinoslav have requested the authorities to cancel the debts they have owed the Government for several years, owing to financial difficulties. The Tsar's manifesto of 1904 (on the occasion of the birth of the Tsarevitch) relieved all peasants of their long-standing debts. An exception was, however, made in the case of the Jews, where the tax-collectors still continued to demand their due according to the old accounts. The appeal was in vain, the petition being rejected on the ground that the applicants were *only* Jewish colonists.

COUNT WITTE AND THE JEWS.

The *Golos Moskwi* has published a document which reveals the fact that a few months before the resignation of Count Witte's Cabinet, a resolution was adopted at one of its meetings, at the recommendation of the former Minister of Education, Count Tolstoy, to abolish all restrictions against Jews in the higher educational institutions. Count Witte opposed the measure, but he promised to submit it to the Tsar for approval. A few days later he informed his colleagues of His Majesty's refusal to sanction the relaxation. It afterwards transpired, however, that the question was never put before the Tsar.

EDUCATIONAL NEWS.

The Tsar has confirmed a decision of the Council of Ministers fixing the numbers in which Jewish students may be accepted in educational establishments. It is provided that in higher educational establishments of all categories, with the exception of the St. Petersburg and the Moscow Conservatoires, where a higher percentage is allowed, the number of Jews admitted may be 3 per cent. of the total number of students in towns with Imperial residences, five per cent. in other towns of the Empire lying outside the boundaries within which Jews are permitted to live, and ten per cent. in towns lying within these boundaries. By order of the Tsar, a Conference has been summoned to meet under the Presidency of the Minister for Public Instruction, composed of representatives of the authorities interested, which will determine the conditions under which Jews may be admitted to secondary educational establishments. The resolutions of the Conference are to be laid before the Council of Ministers for ratification.—*Reuter.*

Although the Tsar gave his permission to admit one supernumerary Jewish student to the St. Petersburg University, in a case where the candidate applied directly to his Majesty, the Minister of Education is still hostile to the numerous petitioners, who protest violently against the wholesale rejection of Jewish students at the educational institutions. The students' corporations have followed the professorial councils, and fourteen of their committees have approached the Ministry of Education on behalf of the Jewish candidates. M. Schwartz also received a number of Jewish parents, but he declined absolutely to promise them any relaxation in his policy. On the other hand, M. Stolypin has, in spite of the objections of M. Schwartz, permitted thirty students of Baron Günzburg's Semitic Academy to reside at St. Petersburg. The Minister of Education pointed out to the Premier that the entire institution was opposed to Russian interests, in view of its Jewish national character.

Of the 820 applications to the Warsaw Polytechnic, 369 emanated from Jews.

The staff of the Moscow Polytechnic have appealed to the authorities to permit them to admit twenty-nine more Jews and thirty-one more Jewesses to the institution.

The Council of the higher educational institutions for women will shortly reconsider the question of admission of Jewesses to the female university courses.

The Council of the St. Petersburg Institute for Mining Engineers asked the Minister of Commerce for permission to admit thirty-two Jews. The Minister, however, sanctioned the admission of eight candidates only.

The St. Petersburg University authorities have applied for permission to accept fifty-one Jews who desire to be transferred to the capital from other Universities.

The Ministerial circular, recently issued, in referring to the reinforcement of the anti-Jewish restrictions, ascribes the reason for the new orders to the necessity of establishing a definite proportion of Jewish students to their Russian colleagues.

The well-known Jewish lecturer, Freedman, has been appointed Professor of the Moscow Polytechnic. He is one of the very few Jews to receive that important title.

THE ANTI-SEMITIC PRESS.

The *Russkoe Znamya* is still animated with the desire to put all the blame for the Tolstoi celebrations on the Jews. In order to give an example of the interest manifested amongst our brethren in the great philosopher, the organ of the Real Russians publishes an alleged conversation between two Jews, during which one related of the great "Zadie" from Yasnaya Polana (the Count's residence), who is engaged in writing Talmudic works.

The official organ of the Octobrists, the *Golos Moskwi*, expresses its surprise at the alarm raised by the Jews at the time of the pogroms. "In reality," states the paper, "the riots were not of such a serious character, and the worst outbreaks could scarcely be compared in magnitude with the agrarian disturbances, where the Russians proved to be the sufferers."

The semi-official *Rossia* warns Turkey that the Zionists aim at the foundation of a state in Palestine which will strive to conquer the whole world.

THE BLACK HUNDREDS.

The Warsaw Real Russians have posted hooligans in several places to picket Jewish shops.

The Kieff police have discovered a vast organisation of the Black Hundreds, which conducted a systematic detective organisation, and, on its own account, arrested and deported people from the city.

The *Kievlanin* will be prosecuted by the authorities for leading a scandalous campaign against the police and in aid of the Black Hundreds.

The *Retch* has discovered that the Chairman of the Kertch Real Russians used to receive forty roubles a month from the Governor in aid of the funds of the branch.

Owing to financial difficulties, the Real Russian Publication Department, which has spent over 200,000 roubles during the last three years on pogrom literature, will be closed.

The Real Russians have decided to invite the local priests to act as Presidents of their provincial branches in future.

The Black Hundreds will shortly present the Minister of Education with a casket in recognition of his services to their cause.

MISCELLANEOUS.

"Shalom Alechem" has left Baranowitz for Italy.

Six more Poalei-Zionists have been sentenced at Lomza to hard labour in Siberia for periods ranging between six years and two years and eight months. Two members under age were sent to prison for three years.

Martial law has been abolished in Poland.

Several Jews were searched at Lodz on leaving their synagogues on the first day of the holidays. Many of them were also arrested.

At Kieff, the Real Russians assaulted several Jews during the holidays.

A family of twelve Jews have been assassinated by peasants near Tiraspol, and they were all buried near the pogrom victims. During the interment of the last member of the family, the mourners were thrown into great confusion by a serious earthquake that visited the South of Russia. The earthquake also created a great panic in the Odessa Jewish Hospital.

Rabbi Helman, of Berditcheff, who was accused of murdering an official, has been released and the charge abandoned.

Altogether twelve Jews have died at St. Petersburg from cholera.

The *Haolom* (the Hebrew edition of the Zionist organ, *Die Welt*) will shortly be transferred to Wilna.

It is reported that the new Rabbinical Committee will consist of four Rabbis and three representatives of the largest communities. The Government itself will appoint the members of the Committee, but only those who prove successful in the communal elections will be eligible for appointment.

The famous sculptor, M. Ginzburg, has presented the Academy of Sciences with a statue of Count Tolstoi, which will be erected in the Conference Hall.

At the election of a new deputy for Minsk the Jews recorded their votes for an Octrobrist, but the seat was captured by a member of the Right.

"A Doubly Criminal Nation."

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The article of Police Commissioner Bingham, of New York, which attributed to the Jews 50 per cent. of the criminality, was in due course exploited by the well known libeller of the Jews, Menshikoff, in the *Novoe Vremya*, in an article under the above heading. I am justified in making copious quotations from this remarkable "human document" for the simple reason that it contains the quintessence of all the accusations which are showered on Jews by the leader of Russian anti-Semitism.

Police-officers, says Menshikoff, do not throw bombs, but the article of the New York police officer exploded in the midst of American society with a deafening noise. The author has collected undeniable facts proving that although the Jews constitute one fourth of New York's population, they contribute half of its criminals. We must not forget that there is no other nation, except the Jewish, which is capable of dodging responsibility by means of falsification, forgery, false testimony. The statistics of criminality refer, of course, to the indicted criminals. Imagine, then, the increase of Jewish criminality, if we were to add the undiscovered crimes committed by Jews. Instead of double we would have at least quintuple criminality. This is not all. Whilst statistical data are being collected, Jews frequently omit to call themselves Jews, parading under the more decent robes of citizenship of their native country. I am a Roumanian, Austrian, Russian, exclaims the Jew, and as the majority of the American Jews are Russian immigrants, Russia's reputation suffers greatly (Poor Black Hundred !). A friend of mine, continues Menshikoff pathetically, a typical Russian, astonished his new American friends by introducing himself as a Russian. Why? Are not all Russians of a dark type like the Jews? inquired the Americans. America, so proud of its democratic institutions, will soon feel the presence of the parasite race. As it is, the Jews possess enormous capital, as well as the whole Press, Exchange, Theatre, Bar, etc. Their impudence has reached the climax by demanding the exclusion from the schools of all Christian prayers, holy images, etc. Russia is already conquered by the Jews, and in another twenty years Russian culture will be only a legend.

So much for the eight-column article on the "doubly criminal nation."

Although I was fully aware that retractation does not count in Jewish affairs with the libellous *Novoe Vremya*, I made an attempt to draw M. Souvorin's attention to the fact that the Police Commissioner had formally withdrawn his figures. My letter was naturally ignored, nay, it gave Menshikoff fresh material for a new article dealing with "Jewish forgers." Your leaderette "A Libel on Jews" in last week's *Jewish Chronicle*, admirably sums up the position of Jews in a few words: "It is the original allegation which remains—a permanent arsenal for all the enemies of our people."

Yours obediently,

Liverpool. **J. PETRIKOVSKY.**

The Colonies.

AUSTRALIA.

Ballarat. Councillor Abraham Levy, J.P., President of the Ballarat Hebrew Congregation, has been elected Mayor of Ballarat East. He has been a Councillor six years, and his election as Chief Magistrate is very popular. Mr. Levy is a son-in-law of the late Rev. I. M. Goldreich, for many years the esteemed Minister of the congregation.

The Rev. B. Lenzer, Acting Minister of the Ballarat Congregation, has been elected Minister. A number of members (including some of the honorary officers), who had favoured a candidate in England recommended by the Chief Rabbi and who consider that Dr. Adler has been slighted by this gentleman not having been elected, have seceded and formed a new congregation.

CANADA.

[**From our Correspondent.**]

Montreal. The kosher meat squabble has ended. Early in the month the libel case against Rabbi S. Glazer came up before the Grand Jury, which decided that there was not sufficient evidence to send it before the petty jury; the case was therefore dismissed, each side paying its own costs. This, we all hope, concludes a very unpleasant chapter in the history of the community.

The twenty-eighth annual meeting of the Montefiore Club took place at the club-house on September 14th. The report and financial statement were most satisfactory. In reviewing the work of the year, the President drew special attention to the good work done by the House Committee. The election of officers resulted as follows: Messrs. Michael Hirsch, President; J. Samenhoff, Vice-President; S. L. Heiman, Treasurer; and J. Levi, Hon. Secretary. A Council was also elected.

A meeting of the members of the Temple Emanu-El, the only Reform Congregation in Canada, was held on the 21st September. The report of the President showed that the past year had been most prosperous. The Treasurer's report also caused general satisfaction. After various matters had been discussed, the election of a Board of Trustees was proceeded with, the members elected being Messrs. M. Workman, E. Blont, A. Goldstein, S. Fischel, B. Kartosk, M. B. Davis, A. P. Boas, B. A. Boas, H. Simon and Maxwell Goldstein, K.C.

The first meeting of the Council of the Federation of Zionist Societies convened since the recent Ninth Convention, was held in Montreal on the 29th September, Mr. Clarence I. de Sola, President, in the Chair. The financial report of the Convention Committee was presented by its Chairman, Mr. A. Levine, and it was resolved that the names of Mr. and Mrs. Clarence I. de Sola and the Seventh Convention should be inscribed in the Golden Book. It was decided to print, both in English and Yiddish, the report of Dr. Warburg on the activity of the Palestinian Commission, and to distribute the copies for purposes of propaganda. A Zionist Press Bureau for Canada was also established.

Toronto. The Hebrew Independant Political Club has decided to take an important part in the forthcoming Dominion elections. It is issuing broadcast circulars headed "Proclamation to the Jewish People of Toronto," in which the statement is made that our people now number over 4,000 voters in this city. They are urged not to promise their votes to canvassers, as the club is arranging that the candidates of both political parties should address them at various meetings and explain their platforms.

Ottawa. Mr. W. D. Scott, Superintendent of Immigration, recently gave some very interesting information with reference to the Jew as a farmer in Canada, and said that it was strange that more of our co-religionists did not take up this vocation, as all who had gone in for farming had been so successful. He said:

> The reason for the apparent unwillingness to take to agriculture is, I believe, due to the fact that the Russian Jewish immigrant has not been educated to this pursuit in his own country, and in fact was hampered there in that respect. . . . . The Jewish colonies up West are all doing excellent work, and their prospects are of the highest. I believe that a great deal could be done by the fact being impressed upon the minds of the newly-arrived emigrants the benefits which would accrue to them by taking up agriculture, and not flocking in the cities.

Mr. Scott also furnished statistics, showing that although the Russian emigrants, practically all Jews, numbered, 5,738, only 216 were agriculturists

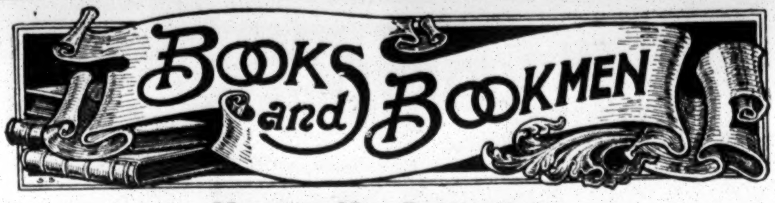
A successful meeting of the Young Men's Zionist Association was held on September 20th, in the King Edward Avenue Synagogue, Mr. I. Solzess, President, in the Chair. A motion to allow the constitution of the Society to be so changed as to allow ladies to become members, was defeated, but a Committee was appointed with the view to the formation of a ladies society.

At the meeting of the Ottawa Men's Zionist Society a few days earlier, an appeal for the formation of a ladies' society was met by the enrolment of some twenty ladies, who were presant, in a new society.

The Jewish Agricultural Colonies.

The following are extracts from the report of Mr. M. Abrahamson, of the Immigration Department, to the Dominion Government:—

> In submitting to you a general report of the Jewish Colonies in the West, I have the pleasure to state that from my own knowledge and experience I know that there is quite a few settlements of Jews throughout Manitoba, Saskatchewan and Alberta. The oldest Jewish colony is situated North and South of Qu'Appelle district, was founded about fifteen years ago, and that colony is doing splendidly, as some of the settlers own as much as a whole section of land. They all have good buildings and quite a number of live stock. One in particular carried prizes twice on his grain and produce, some having their sons attending Agricultural College. The second oldest colony is known as Hirsch and Oxbow on the Estevan Branch of the C. P. R. This colony being somewhat younger is doing accordingly. They also have good buildings, all the implements, good cattle and cultivate from $\frac{1}{4}$ to $\frac{1}{2}$ section of land. Were it not for last year's crop failure they would have been quite well off. It has left them rather in a weak condition, but with the help of this year's medium crop they will be able to pull through and a bright future is in view for them. Still a third colony of over 200 families have settled north of Lipton Station on the Peasant Hill Branch of the C. P. R. This colony was founded about five or six years ago, but many have settled just lately. I know them to be a good class of industrious people determined to do their best, but as they are newly settled, last year's crop was really their first one, and owing to being frozen out and having frost again this year in many places, the settlers are in a very weak condition. This has taught them that the best course in the future would be for them to go more into mixed farming, and as a result there is a movement amongst them to appeal to the Baron de Hirsch Society to assist them in installing live stock. If they should succeed in obtaining this help then there is every hope that they will make a success in time. There are also a few settlements near Prince Albert, and one in Southern Manitoba, near the boundary, that have been recently settled. They have started with a good determination and a good land, and there is every reason to suppose that they will succeed. Besides the above who have settled on home-steads land there are a good number of Jews who came over to this country with some capital. They bought land and settled in the vicinity of the City of Winnipeg and are engaged in farming, gardening, mixed farming, and dairying, all of whom are doing well.



Notes on New Publications.

Attention may here be directed to two recent reviews. The one appeared in the *Athenæum*, of September 19th, and in it a very eulogistic judgment was passed on the three volumes of "Literary Remains" of the late Rev. Simeon Singer. These volumes have been heartily welcomed by many Christian theologians and men of letters, who have endorsed the good opinion formed of the books by the Jewish community. The second review to which readers may be referred is published in Menzies' monthly for September. This "Review of Theology and Philosophy" is establishing itself among the most important learned monthlies of its kind. Well, in the issue named, Mr. Box writes a full notice of Dr. Büchler's latest work, his essay on "The Galilean Am Ha-aretz." It is delightful to see that Dr. Büchler's work is receiving the praise and consideration that it deserves. It ought certainly to be translated into English.

Dr. Solis-Cohen, of Philadelphia, has translated three well-known Hebrew Hymns into English verse. This is the conclusion of Lechah Dodi:

Come in thy beauty, O crown of thy Lord;
Come, bringing joy to the folk of the Word;
Come, where the faithful in gladsome accord
Hail thee as Sabbath bride, Queen of the days!

Come, where the faithful are hymning thy praise;
Come, as a bride cometh, Queen of the days!

The reference to the Sabbath as Queen is not an interpolation, but occurs in the Sephardic version of Lechah Dodi. The second poem, translated by Dr. Solis-Cohen, is a Pizmon for New Year. Again I quote the final stanza:

Rejoice, ye faithful, steadfastly endure,
For wrong shall cease.
Trust still the Rock; His covenant is sure,
His paths are peace.
Yet shall he lead you Zionward, and say
"Cast up! Cast up! Make firm and broad the way!"
O may the approaching year behold that day!
Begin, New Year—and bring that joyous day.

The third of Dr. Solis-Cohen's admirable renderings is "El Nora Allilah," the famous Sephardi Neïlah Hymn. Here is a verse with the refrain:

Few are Israel's sons, and weak;
Thee, in penitence they seek.
O, regard their anguished cry,
As the closing hour draws nigh!

God, that doest wondrously,
God, that doest wondrously,
Pardon at Thy people's cry,
As the closing hour draws nigh.

A strong criticism of Prof. Paul Haupt's theory as to the race of Jesus has been published in the *Baptist Times*. The article is by Mr. H. Loewe, M.A.

A paper on "La Lutte de Jahve avec Jacob et avec Moise et l'origine de la circoncision," by A. J. Reinach, appears in the latest number of the *Revue des Etudes Ethnographiques* (Paris).

"New Light on Immortality" is Mr. E. E. Fournier d'Albe's contribution to the present phase of Psychical Research. I can only say that on the evidence here produced, the story of "Katie King" is clearly untrue. Yet the author builds on the story. The volume will not do much to further the objects of the Society for Psychical Research. The book is published by Longmans.

A second of the "Festival Studies" by the present writer appears in German in Dr. Spanier's *Wegweiser für die Jugendliteratur*. I do not mention the publication because of this, but in order once more to point out that the periodical should be read and studied by all who are concerned in the production of literature for young Israel.

I. A.

Jewish Historical Society Transactions.

A new volume, No. 5, of the Transactions of the Jewish Historical Society has just been published. It extends to 352 pages and is the largest yet issued by the Society. In appearance also it surpasses all its predecessors, the photographs, of which there are several, being particularly good specimens of printing—attention is specially drawn to the Charter of Simon de Montfort facing page 41, although many of the others fall little short of it in excellence. In this volume all the illustrations occupy full pages an improvement on some of those in former volumes where the photographs sometimes suffered from the diminishing process. The only criticism that is justified with regard to the illustrations of this volume is that too early a photograph of Mr. Mocatta has been reproduced as the frontispiece. This appears strange to those who remember him within a few years of his death. The Editor of the Transactions would have done better if he had selected the photograph that forms the frontispiece to the catalogue of Mr. Mocatta's library. Still avoiding for the moment the body of the book we must offer our thanks to Mr. Herbert Loewe for the excellent manner in which he has prepared an index to the volume, a section which is rightly considered one of the most important in a scientific work.

The volume contains the great majority of the papers read before the Society from 1901 to 1905. Volume IV., which was published so long ago as 1903, contained papers read during the session 1900-1901. The present volume opens with the Presidential Address delivered by Mr. F. D. Mocatta in the December of the latter year. Of the papers read between that date and March, 1905, the only ones that we miss are Mr. J. M. Rigg's "Rolls of the Exchequer of the Jews," which was, however, an explanatory lecture on his volume that had then but recently been issued by the Society, Mr. Lucien Wolf's "The First Stages of Jewish Emancipation in England," and the Rev. Isidore Harris's "History of the Anglo-Jewish Press." Of the papers that are included, practically all have already appeared in full elsewhere, most of them in these columns. The new matter consists of the different documents appearing as appendices to several of the papers, "The Jews of Ireland," by Mr. Leon Hühner, apparently the first lengthy draft on which his contribution on the same subject to the *Jewish Encyclopedia* was based, and a transcript and translation of the Norwich Day-Book by the Rev. S. Levy. Since the issue of Volume IV., the South African War Memorial has been unveiled, the Mocatta Library has been inaugurated and the Two Hundred and Fiftieth Anniversary of the Whitehall Conference celebrated. Our full reports of these several proceedings have also been incorporated in the volume.

The papers read during the four years with which the volume deals are, of course, of varying merit, but some attain a high degree of excellence and were well worthy of preservation. Mr. Lucien Wolf's "The Jewry of the Restoration" is a valuable contribution to the history of the period that he has made his own. His "The Disraeli Family" is as interesting and attractive to the layman as it is to the genealogist. The Rev. S. Singer's "Jew and Coronations" has already delighted a far larger audience than that which the present volume is ever likely to reach. In "The Lost Tribes and the Return of the Jews to England," Mr. Albert M. Hyamson prints in one connected narrative practically all the existing material on the subject published prior to 1650. The romance of "The Baal Shem of London" is attractively related by the Chief Rabbi, who illustrates his essay with a portrait of the Baal Shem and the facsimile of a page from Falk's Commonplace Book. Mr. Elkan Adler prints and describes a new letter written by Menasseh ben Israel. This is also accompanied by facsimiles. Mr. Israel Abrahams' Presidential Address, "The Science of Jewish History," is all too short; and the same may be said of Mr. Maurice Myers' amusing paper on "Calendars of the Coaching Days."

In the Preface we are informed that in the next volume will be included a selection from the papers read since the date with which the present volume closes. We are, moreover, told that the practice has been adopted, and will be continued in the future, of printing and circulating papers immediately after their communication to the Society. The Rev. S. Levy's Presidential Address delivered last December, and Professor F. Liebermann's paper on Alfred the Great, communicated in February, were circulated shortly after those dates. Major Martin Hume's contribution on Dr. Rodrigo Lopez, which was of considerable importance, has just come to hand six months after its presentation to the Society. Is it not possible for the Society to follow the example of similar bodies outside of the community, and to issue its Transactions at fixed intervals if possible of one year, or two years at the most? At present these papers are published many years after their presentation, and then appear in a volume such as the present, twice the suitable size. This suggestion is not intended as hostile criticism but merely as friendly advice. There must be already sufficient material in hand for another volume, and the Council will serve the best interests of the Society by arranging for the publication of Volume VI. without delay, with successors to follow at fixed intervals.

The Aliens Act

HOUSE OF COMMONS.—TUESDAY.

In answer to Mr. FELL,

Mr. GLADSTONE said: It is the fact that recently four aliens who had been refused leave to land at Hull returned a few days later and landed from non-immigrant ships. The Aliens Act gives the immigration officers no power to prevent any alien passenger from landing from a non-immigrant ship. I regret to say that I have reason to believe that the landing of undesirable aliens from non-immigrant ships at Hull is carried on systematically, and the matter is engaging my attention.

Mr. FELL asked whether regulations could not be made which would prevent such an anomaly as a man described as an undesirable alien being refused one week and allowed to land the next. (Opposition cheers.)

Mr. LUPTON asked when the right hon. gentleman proposed to bring in a Bill to repeal the Aliens Act.

No further answer was returned.

Jewish Soup Kitchen.

The annual meeting of the subscribers to the Jewish Soup Kitchen was held on Wednesday at the Kitchen.

Mr. C. S. HENRY, M.P., President, who was in the Chair, in moving the adoption of the report and balance-sheet, said that he did so with somewhat mingled feelings. He was gratified that the Kitchen had been able to carry on its work during the last season with efficiency and thoroughness, but on the other hand it was a matter of regret to him that they had had to incur a liability to the bankers of £800. During the last season they had had five distributions a week for fifteen weeks, and during that time 1,660 families had received the benefits of the charity. Last year they had been confronted with additional expenditure owing to an increase in the price of commodities. He believed that this would not recur this season, but he could not disguise from himself the fact that demands of an unprecedented character were likely to be made on the Kitchen, both as regards numbers and urgency. Throughout the country, and especially in the Metropolis, owing to the acute depression that existed in many industries, there was a lack of employment and an intensified degree of distress. In that part of London this lack of employment was most pronounced, and he feared that their poor coreligionists would experience it in a marked degree. He did not believe there had ever been a time when there was greater need for the Kitchen to be open and in full operation. The community could rest assured that every care would be taken during the season that no relief would be given indiscriminately and that the Investigating Committee would do their utmost to see that only deserving cases obtained the benefits of the Kitchen. They could not, and must not, send deserving mothers and fathers away empty from the Kitchen during such a time of emergency without attempting to mitigate the distress. He knew that many demands were made on the Jewish community in London. But he could conceive no more pressing demand at the present time than that those on the verge of starvation should be helped and assisted. He appealed to the donors and subscribers to increase their support, and stated that owing to the gravity of the situation he would double his subscription for the present season. (Hear, hear.) He suggested that lady members of the community might interest themselves in the charity, bring visitors to the Kitchen and thus increase the number of its supporters. He hoped that next year the period of unemployment might have passed away. Nothing would give him greater satisfaction than to be able to announce in 1909 that the funds of the Kitchen would not be so greatly taxed. But for the present there was no duty more urgent and imperative than to support the institution.

Mr. B. BIRNBAUM seconded the motion and endorsed the President's appeal.

Mr. JOHN HART made some suggestions for increasing the resources of the Kitchen, and appealed to the Jewish Press for their aid.

Mr. S. STRELETSKIE alluded to the decline in the Soup Kitchen Aid Society, and expressed the hope that it might revive.

Mr. ISAAC DAVIS commended the management of the institution, which, he said, was an honour to the community. He hoped it would not be neglected by the charitable public.

Mr. J. H. POLAK, J.P., said that the Kitchen was peculiarly situated in regard to public appeals. It depended more on personal effort.

The PRESIDENT said that the income had not declined so much as that the expenditure had increased.

The report and balance-sheet were adopted.

The Hon. Officers and Committee were re-elected, and Mr. Isaac Davis was elected as additional Vice-President.

The Shecheta Board and the Butchers.

We understand that the Liverpool Corporation, which recently passed an order to the effect that all the animals killed in the Corporation's abattoirs should be stunned before being slaughtered, and exempted Jewish butchers from the order, has only extended the exemption to butchers licensed by the Ecclesiastical Authorities, and consequently the revolting butchers are unable to have kosher meat prepared at Birkenhead. The exemption is in the following terms:—

> Provided that this requirement shall not be deemed to apply to any member of the Jewish faith *duly licensed by the Chief Rabbi as a slaughterer*, when engaged in the slaughtering of cattle intended for the food of Jews according to the Jewish method of slaughtering, if no unnecessary suffering is inflicted.

As an outcome of the present crisis, arrangements have been made and have been working very satisfactorily whereby excellent Dutch mutton is imported from Rotterdam and placed on the London market on the morning following Shechita. Both Dr. Adler and Dr. Ritter (Chief Rabbi of Rotterdam) took considerable trouble to render the scheme possible. Owing to this additional source of supply, a rise in the price of kosher mutton has been averted.

Lord Swaythling and the Board of Shecheta.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In your report of the proceedings of the Board of Shecheta, in your issue of last week, Lord Swaythling is represented as having promised to lend to the Board the sum of £1,000 for five years, without interest, to enable it to cope successfully with the present serious situation in its affairs. It is not my intention to enter into the merits of this most deplorable matter. My object in writing to you is to enquire as to the significance of the addition of the words "without interest"—for a certain significance they must have—by the President of the Board in his interesting announcement.

It is perfectly clear that the noble lord could not, as an orthodox Jew, take interest from the Board, in any event. The prohibition in this regard is absolute—as clear as, say, the prohibition against *trifa*. Then why did Lord Swaythling deem it necessary to add the words "without interest"?

If, however, it be thought that the prohibition could be overcome by means of a היתר עיסקא—a well-known legal device—it must remembered that this principle cannot apply in the present case, for time after time has Lord Swaythling declared—what, of course, is undoubtedly the fact—that the Shecheta Board is not a profit-making concern. Why, then, the addition of "without interest"? פקמ׳ל?

Yours obediently,
ENQUIRER.

SABBATH MEALS SOCIETY.—The committee of this charity distributed 821 meals to 193 persons during the recent festival.

LONDON COUNTY COUNCIL EDUCATION COMMITTEE.—At Wednesday's meeting of the Committee, Miss Leah Titleboam, B.A. was approved as Vice-Mistress of the Jews' Free School.

UNION OF OLD CASTILIANS.—The opening concert will take place at the Old Castle Street School, Whitechapel, to-morrow evening, commencing at 7·15.

The Humanitarian League.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—While welcoming your support of the protest lately addressed to the headmaster of Eton with reference to the Eton Hare Hunt, I must point out that you are a few years too late in suggesting that the Humanitarian League might with advantage turn its energies to this subject, as well as to that of Shechita. It is evidently your desire to convict us "humanity-mongers" of inconsistency, but the instance you have chosen is an unlucky one, for the League has for years been drawing public attention to these Eton sports, and it was, in fact, owing to our previous action that the recent memorial was organised. It may further interest you to know that precisely as you accuse us of "anti-Semitic spleen," because we have asked for a reform of Shechita, we are accused by Etonians of an animus against their school when we ask for the reform of the hare hunt. So far from feeling the prejudice which you impute, we regard the anti-Semitic movement with abhorrence; but we hold ourselves as free to condemn cruelty in the Jewish method of slaughter as in the practices of any other race.

Yours obediently,
Humanitarian League, 53, Chancery Lane. **HENRY S. SALT.**

MAIDA VALE CHESS CLUB.—This club has entered on the sixteenth year of its existence. On the 14th inst., Mr. Flear of the City Club gave an interesting display of simultaneous chess, contesting 16 opponents winning 7, losing 4, drawing 5. Mr. E. Drielsma is President; Mr. E. S. Cashmore, Vice-President; Mr. G. L. Abrahams, Treasurer; and Mr. S. G. Abrahams, Hon. Secretary.

BETH HOLIM HOSPITAL.—An enjoyable Simchath Torah feast and concert were given on Sunday at this institution, the usual treat given by the President, Mr. Edmond Sebag-Montefiore, being supplemented by extras supplied by the Wardens and friends. The concert was organised by Messrs. Claude M. Levy and Julian Ross. Mr. Moss B. Levy, Senior Warden, presided, and there was a large number of artists.

SOUTH ESSEX JEWISH SOCIAL AND LITERARY UNION.—This society opened its session last Sunday, when the Rev. L. Mendelsohn delivered an address. The syllabus contains the names of some prominent speakers, and during the season several concerts and dances will be held. The Hon. Secretaries are Messrs. M. Polack, 8, Carlyle Road, Manor Park, and N. Jones, 58, Idmiston Road, Forest Gate.

LONDON HOSPITAL.—Mr. Abraham D. Woolf, son of Mr. and the late Mrs. M. Woolf, of Leyton, has passed the final examination and obtained the diploma of the Royal Colleges of Physicians and Surgeons, Edinburgh, and Faculty of Physicians and Surgeons, Glasgow.

SOUTH EAST LONDON SYNAGOGUE.—Last Sunday evening, Mr. and Mrs. Myer Albert Jacobs entertained the children of the religion classes. The concert programme was arranged under the auspices of the South East London Synagogue Junior Club.

NEW SYNAGOGUE.—The name of Miss May Meller was inadvertently omitted from the list sent to us of ladies who decorated the Succah on the recent Feast of Tabernacles.

CENTRAL SYNAGOGUE.—The members of the choir were entertained to breakfast on Sunday last by Messrs. Harry Franks and Samuel H. Harris, the חתני תורה ובראשית.

THE Central Concert Company gave an entertainment last Sunday at Tudor House Convalescent Home, Hampstead, under the direction of Miss H. Cohen. Refreshments were provided for the inmates by the Company. Dr. A. Gaster presided.

MR. J. M. JACOBS contributed a short story entitled "The Highest Bidder" to last Saturday's *Pall Mall Gazette*.

Board for the Affairs of Shecheta.

NOTICE TO THE JEWISH PUBLIC.

Whereas certain Butchers are selling Meat and Poultry which have not been prepared by Shochetim שוחטים authorised by the Jewish Ecclesiastical Authorities,

NOTICE IS HEREBY GIVEN that such MEAT and POULTRY are according to Jewish Law טרפה TRIFA, and FORBIDDEN to be eaten by Jews.

APPENDED IS A LIST OF THOSE BUTCHERS WHOSE LICENSES HAVE BEEN REVOKED IN CONSEQUENCE OF SUCH UNLAWFUL ACTS:—

H. JOSEPH, 22a, Well Street, Hackney, N.E., and 52, Bedford Street, E.
A. JACOBS, 24, Liverpool Road, Islington.
M. COHEN, 12, Mount Street, Bethnal Green, E.
I. MORRIS, 57, Wentworth Street, E.
M. HARRIS, 29, Greenfield Street, E.
H. COHEN, 46, Wentworth Street, E.
B. STONE, 65, Wentworth Street, E.
S. WATERMAN, 80, Virginia Road, Shoreditch.
A. GLASSMAN, 72, Old Montague Street.
M. BEARMAN, 48, Bell Lane, E.
P. MORGENSTEIN, 147, Brick Lane, E.
H. DANIALS, 159, Brick Lane, E.
R. TAPOR, 19, Church Street, Shoreditch.
P. ASH, 108, Cable Street, E.
S. SHOCHET, 215, Jubilee Street, Mile End, E.
B. STROMWASSER, 144, Old Montague Street.
J. HARRIS, 117, Redman's Road, E.
J. LEVY, 97, Cambridge Road, E.
L. SIMONS, 10, Bell Lane, E.
P. MARGOLIN, 205, Jubilee Street, E.
S. COLMAN, 5, Davis Mansions, Goulston Street.
A. CHAIKIN, 32, Calvert Avenue, Shoreditch.
A. SADLIETSKY, 101, Wentworth Street, E.
M. KOSSOCK, 76, Pelham Street, Brick Lane.
C. GABEL, 2, Watney Street, E.
and
A. MARCOVITCH, 23, St. Mark's Street, E, and 201, Roman Road, Old Ford, N.E.

(SIGNED) **H. ADLER, Chief Rabbi.**
M. GASTER, Chief Rabbi, Spanish & Portuguese Congregation.
A. CHAIKIN, Rabbi, Federation of Synagogues.
S. MYERS, Investigating Officer to the Board.

Vestry Offices—Spanish and Portuguese Synagogue,
Bevis Marks, E.C.
ELLUL, 5668.—SEPTEMBER, 1908.

⁂ *For the convenience of the community in the above districts, new licenses have been granted, and further licenses will be granted.*

A Yiddish Literary Anniversary.

A CHARACTER SKETCH OF "SHALOM ALEICHEM."

"*Shalom Aleichem.*"

The completion of twenty-five years of literary activity may hardly seem to the undemonstrative inhabitants of these islands sufficient cause for general rejoicing. But on the Continent twenty-five years are enough to constitute a jubilee, despite the Biblical standard, and no jubilee can be allowed to pass without jubilation. Hence the ferment of enthusiasm that has spread throughout the Yiddish republic of letters at the completion of a quarter-of-a-century's work by one of its most distinguished authors, Solomon Rabinowicz, who is better known, in some circles exclusively, by his *nom de plume*, "Shalom Aleichem." For weeks past the Yiddish Press in the Pale of Settlement and beyond has been heralding the notable event in special articles, printing suggestions from a host of admirers as to the most fitting mode of celebration, and publishing the arrangements of all sorts of literary societies for popular demonstrations of honour on the 24th of this month. The enthusiasm that has been aroused is due not merely to the literary eminence of "Shalom Aleichem," for in all the preliminary tributes that have appeared there is manifest a note of affection of a most personal kind, and there is also a spirit of sympathy that could be evoked only by the misfortune of a favourite. The affection is the product of the peculiar position held by "Shalom Aleichem" in Yiddish literature, for he is the peerless humorist whose magic spell removes the burden from the heart of a persecuted people and transforms their tears of sorrow into tears of joy. And the sympathy that has been evinced is due to a treacherous fate which reduced this maker of mirth to sickness on the eve of the great anniversary. But with the quick recuperative power characteristic of his people, the celebrated author has risen from his bed, and he has left behind him the Russian Ghetto to seek convalescence in the sunny clime of Italy, a half-way house to the Holy Land. May he speedily regain his wonted strength and continue his inimitable contributions to Jewish literature!

The gift with which "Shalom Aleichem" is endowed, and by which he is distinguished from all other Yiddish writers, is his unfailing sense of humour. He possesses no monopoly of this quality. As was mentioned in these columns last week humour is almost a Jewish characteristic. But "Shalom Aleichem" has it in more fertile and facile abundance than any of his contemporaries. Others may be more creative, more romantic, more conscious of the tragedy of Jewish life, but whilst "Shalom Aleichem" possesses all these faculties in some degree, they are suffused by a subtle spirit of humour which pervades all his work. From his earliest sketches down to his latest, in his novels and stories, his poems, plays and monologues, there is the same gay spirit, irrepressible, irresistible. And with his sense of humour there is the twin faculty of sarcasm, gentle and genial, but never biting or bitter. Born nearly fifty years ago in Pereyaslav, in the province of Poltava, he was trained for the Rabbinate, which he entered at the age of twenty-one. But the bonds of ecclesiastical dominion were not suffered for long to repress the promptings of the artist, and a love-match, which enriched him beyond the dreams of avarice, fed the flames of literary ambition. The material portion of his wealth was soon lost in a business venture, but that merely gave an impetus to the creative faculty. While his fortune still lasted, however, he devoted it to the encouragement of Yiddish literature by founding *Die Jüdische Volksbibliothek*, an annual that had only two issues. He created a sensation by paying his contributors generously, but he insisted that the literary value of the articles and stories should surpass their monetary value.

Hebrew fiction has been enriched by several novels from his pen, and he has also written a Russian novel of Jewish life. But these are likely to be forgotten in view of the commanding position that he has won for himself in the realm of Yiddish literature. He is a shrewd observer of life, a faithful delineator of the picturesque scenes in the Pale, and his works present a fascinating transcription of the ways and whims of a multitude of interesting types. No more vivid account has been penned of the career and the temperament of a wandering wedding-musician, a *Klesmer* (a name adopted by George Eliot for the musician in her novel "Daniel Deronda") than is to be found in *Stempenyu*. No more realistic story has been composed of the adventures of a wonderful Chazan than is to be read in *Yossele Solcvei*. But more characteristic than these of the genius of our author are his short sketches, in which he depicts a scene, an incident or a type. The predominant feature of them all is their humour, which seems to flow from the pen as freely as the ink itself. Who has ever read the series of *Kleine Menschelich* without having had to hold his sides with laughter? The creation of the little town of Kasrilovka, whose poor Jewish inhabitants live on one another, who have never seen a railway and do not believe that one exists, would be sufficient of itself to ensure its author a permanent place in the history of Yiddish literature. Kasrilovka is far from the beaten tracks of civilisation, it will not be found on the map. But news from the bustling world without penetrates to its midst somehow a month, or two or three months later, and the edifying and fervid discussions that take place in the community upon such vital topics as Dreyfus and Zionism—are they not written in the Book of the Chronicles of the *Kleine Menschelich*? One other merit—of a series that cannot be enumerated now—must be mentioned, and that is the service rendered by "Shalom Aleichem" in introducing the function of criticism into his native literature. His *Schomer's Mischpat* is a trenchant indictment of the sensational romances of Schaikewitsch and it contributed greatly to a general elevation of tone.

Fortune has dealt rather harshly with the humorist, but his humour has not been embittered in the least. The epidemic of pogroms that broke out in Russia in the winter of 1905 drove him and his family from his home in Kiev, and since then he has wandered through Roumania and Austria, through Switzerland, Germany and England, and across the Atlantic to seek a home in the modern Land of Promise. Wherever he went, particularly in Roumania and Galicia, he gave readings from his works, and the enthusiastic plaudits of his audience were checked only by their side-splitting laughter. Prior to his visit to England in the summer of 1906, he wrote from Galatz, asking what sort of a public he would find here, and both the beginning and the end of his letter were characteristic of the man. He introduced himself by saying that there is a land called Russia, which contains some six million Jews, who have a language called "Jargon," which has a literature, which can boast of some pretty good authors, "the least of whom am I, Shalom Aleichem." At the end of this epistle he offered an unnecessary apology for writing *in der heiliger Sprach vun dem Teitsch-Chumesh*, but he excused himself on the ground that he was only *a proster Shalosh-seudos*. What this designation exactly means is utterly untranslatable. But, as Ibn Ezra used to say, "the discerning will understand." The reading given by "Shalom Aleichem" at the South Place Institute was presided over by Mr. Israel Zangwill, and nobody who was present on that delightful occasion is ever likely to forget the repeated reverberations of laughter that formed the truest tribute to the reader's and the author's genius.

Only once has the writer seen the cloud of anxiety on his brow. It was after he had read a new play to the tragedian, Mr. Jacob Adler, in a room in the Three Nuns Hotel, at which a few friends were present. The play was accepted, but although it had a tragic character suitable to Mr. Adler, its dominant note was humour, and hence—strange though it appear—its career on the New York stage was brief. Humour, humour—that is the sprite which clings incessantly to "Shalom Aleichem." What better treasure could man desire, or could author present to his public? Even on his sick-bed in the little town of Baranowitsch, a couple of weeks ago, he penned a humorous article by way of introduction to a translation of Koheleth. Only his "sinful body was tossing about" in Baranowitsch, he said, but his spirit was in Czernowitz, at the first Jewish Language Conference. And then followed a droll description of the rise of his temperature as he followed the heated debates on the rival merits of Hebrew and Yiddish as the national language, and a whimsical comment on the fright of the doctor at the sudden ascent of the thermometer. With such irrepressible optimism no wonder that recovery came so soon. But the author's recent tribulations, though they have not diminished his good humour, have affected his purse, and neither he nor his wife and family can feed on jokes alone. An endeavour is being made by his admirers in Russia to place him beyond the reach of want by buying back for him the copyright of all his works from the publishers, and it is to be hoped that lovers of Yiddish literature in this country will associate themselves with this practical commemoration of his twenty-fifth literary anniversary, or with whatever form of tribute that may be decided upon in our community.

Below is given a charming story by "Shalom Aleichem" which contains some of the salient characteristics of this Yiddish author.

THE FLAG.*

By SHALOM ALECHEM.

Children, I will relate to you a story of a flag; how I, the child of a poor man, obtained a flag for *Simchath Torah*, with what difficulty I got it, and how easily I lost it. God has punished me, and I have suffered for it.

When I was a little boy, just like you, I was called "Topele Tooratitu!" which means Kopele Koorakiku! Do you know why?

First, because I had a thin, piping voice like a young cockerel that just begins crowing; and, secondly, I was unable to utter the guttural *k* and the hard *g*; and, to my ill-luck, by father was called Kalmon; my mother Gitel Kalmon's; I, Kopele Gitel Kalmon's; and my rabbi, Gershon Gorgel Dardki, of Galagnivke.

"Little boy! what is your name?"

"Mine? Topele Ditel Talmon's!"

"A little louder!"

"Topele Ditel Talmon's!"

"Still louder!"

I scream at the top of my voice: "Topele—Ditel—Talmons!"

"And who is your Rabbi?"

"Dershon Dordel Dardti of Daladnivte!"

The people laugh! They laugh and I cry.

I don't weep because they laugh at me, but because they beat me. Everyone! Anyone who has only a spark of God in his heart beats me! Father, mother, sisters, rabbi, school-mates, all teach me to speak "like a man"!

Once Reb Ziame, the carpenter, who lives with the rabbi under the same roof, interfered.

"Why torment the child, *nebbich*, for nothing! You just allow me one minute, and you will see that he will speak 'like a man'!" So says Reb Ziame, calls me up, holds my chin, and says: "Look at me, little boy, and repeat word for word after me: 'I like good cake!'"

I look at him, and repeat word for word: "I *lite dood tate*!"

"Not so," says Reb Ziame, "You look at me straight in the mouth and say it together with me: 'Yakeko!'"

I look straight into his mouth, and repeat together with him: "Yateto!"

"No, little fool!" says Reb Ziame to me. "Don't say: 'Yateto!' say 'Yakeko! Yakeko! Yakeko!'"

"Yateto! Yateto! Yateto!"

Reb Ziame waives his hand impatiently.

"Do you know that I have discovered that it is simply a waste of labour? Not even witchcraft will cure him! An eternal cripple!"

To possess a flag for Simchath Torah, what you really call a flag, with a stick and an apple on top of it, a candle in the apple, seemed to me such luck, such fortune, of which I dared not even think!

Are there not enough good things in the world? Why, there are boys in *Cheder* who possess money enough to buy a knife, a purse, a stick? Others who can afford to eat sweetstuff every day, and crack nuts, to say nothing of eating *beugles* and dumplings! Then there are those who eat white loaves on week-days! Such luck!

Oi, children! I have never eaten a white loaf on week days; being too contented if I got sufficient black bread, because we were, may you never experience it, bitterly poor. Paupers! Although everyone in our family worked hard. My father, peace be upon him, was junior beadle to the junior *Kleizel* of the butchers *Kloze*! And mother, peace be upon her, was an adept at baking cakes out of corn flour, and my sisters also assisted by knitting stockings.

You may believe me, on my faith, that I have never known what it meant to eat a meal, so that I should not be able to sit down immediately after, to a fresh one!

And who speaks of having a *Kopeck* of one's own, in pocket? Of that I never even dreamt! And just imagine, I, Kopele Koorakiku, become suddenly transported to opulency with twenty-two Kopecks (about sixpence) of my own belonging! Perhaps you think it was a miracle, or that it was lost by a nobleman and was found by me? Well, then, you have not guessed rightly Or perhaps you think that I have laid my hands on them somehow, stolen them, God forbid, from a collection-box?

God guard you from such thoughts! I swear to you that I have earned it honestly by the labour of my own—feet!

It was *Purim*, and my father sent me to distribute *Schlach Monus* (Purim

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**Translated by David Weinstein, and printed by the courtesy of the "Jewish Journal."*

gifts) among the members of his congregation. So I took the plate with the sweets and the cakes and carried it round from house to house, kneading the cold slippery mud with my bare feet, and from the gratuities I accumulated forty-four groschens in all.

* * * * * *

Having procured such an immense treasure, I walk up and down and think: what can be done with so much money?

The Spirit of Evil and the Spirit of Good both appear and wrangle with me.

SPIRIT OF EVIL: "Why do you keep these groschens? Fool! Buy yourself something for them! Buy almonds; there are some sweet ones on Zise's stall; buy honey-drops, or a frozen apple, they will add a zest to life!" What? Yield to the cravings of the stomach? say I? Eat up the whole of my money in one day! No! A thousand times no!

SPIRIT OF GOOD: "Quite right! Much better if you will lend to your mother the few *Kopecks*. She will find them useful!"

Clever! say I—so that it should be lost? How could she repay it?

SPIRIT OF GOOD: "She struggles, *nebbich*, and pays for your Cheder-money!"

EVIL SPIRIT: "What has Cheder-money to do with you? Better buy yourself a little whistle, a penknife—a sharp one with two blades, or perhaps a little purse with a strong clasp."

GOOD SPIRIT: "What will you keep in the little purse—your *dallus* (poverty)?"

SPIRIT OF EVIL: "Buttons! You will fill up a purse full of buttons. The boys will think it is money and they will envy you!"

GOOD SPIRIT: "What will you have of it? Obey me; distribute the money you have among the poor! Give charity! You will do a *Mitzvah*! There are poor people, *nebbich*, dying of hunger."

EVIL SPIRIT: "Poor people? You are yourself a poor man's son! You are yourself always hungry! Everybody is liberal over everybody else's property! Why did no-one give you anything when *you* were poor—*nicht heint gedacht* (may it never recur)".

Nearly, nearly, once did the Evil Spirit get the better of me. In *Cheder* I had a class-mate, Yoilick—the son of a well-to-do tradesman. He always had pockets full of good things, but he hated giving anything away. You could prostrate yourself before his eyes. Suddenly Yoilick came cringing towards me, smiled at me frequently, and eventually became my friend! My soul!

"Do you know," he says to me, "You are a good boy, as I am a Jew! I like you solely because you hate begging like the rest of the boys: 'Give me a crumb! Give me a mite!' I can't look at those beggars! Do you want some cakes, perhaps?"

"Tates?—why not?" says I.

"*Nu*!—and would you care to crack a couple of nuts?"

"Nuts?" say I, "Why not?" If I had a touple I would trat them!

Yoilick put his hand in his pocket, presumably to take them out and give them to me, but suddenly he says: "I will give you a slice of bread and marmalade and three nuts . . . if you will exchange me. . . . Will you change . . .?"

"Etchange?" say I, "what shall we etchange?"

"I will give you," he says, "my little knife!—you know my little white knife? Really a good one!"

Did I know Yoilick's knife! Who doesn't? How many times had I envied him it? How many times have I seen it in my dreams?

"*Nu*," said I, "what shall I give you for it?"

"And you," he says, "will give me your silver forty-*groschen* piece!"

"Take it!" the Evil Spirit says to me; "take it; it is an excellent knife! All the boys will envy you!"

I am on the point of taking out my money, but hastily draw back.

"A Chocham!" (wise man), say I, "for *that* money I tan buy a new knife!"

"Such a knife?" says Yoilick. "Purim after the cold pudding! Sha! do you know what? I will give you half-a-dozen buttons to it."

"For money," say I, "I tan buy thousands of buttons."

"*Nu*," he says, "and the sweets and the nuts, are they not worth anything? I promise you that whenever you will ask me for anything I will give it you, as I am a Jew. There! I have a long iron nail, you can have it for nothing—Do you see what kind of a nail it is?"

"What do I want nails for?" say I.

"It will come in handy to you," he says. "Silly! You can hammer it into anywhere you like. You can dig a little hole with it in the ground!"

"What do I want to did holes in the dround for?" say I.

"I will even let you *daven* (pray) with my prayer-book," he says.

"What do I want to *daven* with strangers' prayer-boots for?" say I.

"I will let you," he says, "put on my new cap!"

"What do I want to try on other people's taps for?" say I.

"You don't want to? Take this, then . . . !" and he gave me a nudge in the hip which almost swung me off my feet.

"There's a nice little pauper for you! I offer him so many things: a knife, and buttons, and sweets, and nuts, and a long nail, and a prayer-book and my cap to try on—and yet he is not satisfied! A pauper's stomach! However much you stuff into it, it is still insufficient! He thinks that because he has a silver 'fertziger' he is already a—a somebody. You wait! Topele Tooratitu! You will some day come to me for something, and I will repay you with interest! Nechemiah! There! I make you a present of it." Yoilick presents the nail to Nechemiah (a poor boy who is lame on one leg), and the friendship between Yoilick and myself is severed.

And I decide that I should hold over the money, may it please His Name, for Succoth, to buy myself a flag!

* * * * * *

With God's help *Succoth* arrived, and I bought myself a flag, large yellow and double-sided, for *Simchath Torah*. One one side of the flag were drawn two animals that had the appearance of cats, but were meant to be lions—open-mouthed, with long tongues, with whistles protruding from them, presumably *Shofras* (trumpets), because the words *Bachtsaitzrous Vekol Shofar* appeared underneath. Below that, on the the right hand, was written: "The Flag of the Camp of Judah," and on the left: "The Flag of the Camp of Ephraim." There you have only one side of the flag; and the other side was even nicer! Here were the portraits of Moses and Aaron, lifelike! Moses with a large peak on his forehead, and Aaron with a golden hoop on his forehead. Between them a whole army of Jews crowding one on the other with little scrolls in their arms; all of them with the same facial expression, as if one mother bore them all! All with long *Kapotes* with the same shoes and stockings! And they lift their feet and sing *Sisu Vesimchu*.

Once the flag obtained, it was necessary to procure a stick, which, of course, meant that I had to ask Reb Ziame, the carpenter—the very same Rep Ziame who undertook to teach me to speak in the space of a minute "like a man"—and failed.

"What have you to say, Topele Tooratitu?"

"A stit for the flat!"

"What do you mean?" he says, "'a stit for the flat!'"

"A stit from a piece of wood so that I tan tarry the flat!"

Reb Ziame teases me about my speech for so long that I burst into tears. Then he softens down, throws aside all work, takes a piece of wood, a cut here, a cut there—finished!

Now, I am only short of an apple and a candle; naturally, a candle made of wax, not of grease, because the latter, when it drips over, would spoil the apple, which could not afterwards be eaten! But with wax it does not matter, wax is kosher!

Nu—and wax I possess more than any other boy. If anyone of them requires a piece of wax, to whom do they apply? To me! Because my father is junior beadle to the *Kleizel* of the Butchers' *Kloze*, and the remnants of the Yom Kippur candles belong to him; it is part of his income! He makes Chanucah candles out of it and wax tapers, etc., and the remnants of these belong to me—that is my income! In short, I have everything I want.

* * * * * *

The flag fluttering on my stick, a red apple adorning the top, and in it the waxen candle burning, I wend my way towards the synagogue *Shemini Hatzeras* evening, lively and jolly as a fortunate prince, as the heir to a throne, to whom no-one is equal!

I survey all the flags around me and look at my own. Whose? Which? What? Can theirs be compared to mine?

Firstly, the flag itself! With no-one is it fixed so skilfully that both sides can be seen quite plainly; and secondly, no-one of them possesses such a straight oval and turned stick; no-one has such a red, smooth apple, no-one such a candle, no-one so much wax as I possess.

Who has ever had so many blows and kicks as I have when my father discovered me in the vestibule under the forms collecting the melted Yom Kippur candles?

I compare my flag with the other flags and my heart fills with pride. It seems to me that I grow taller and taller, longer and broader, and my feet carry me as on wings; I feel like laughing, shouting, squeaking dancing.

"Just show it to me!" says Yoilick, the son of the well-to-do tradesman and standsstaring at my flag.

I look at his flag and think to myself, "What a flag! What a stick! Bent like the stove-tongs!"

I can see that he is boiling over with rage, but I pretend that I am unaware of it all, and look away.

"Kopele!" he says to me, "where did you get such a stick?"

"Eh! what?" say I—and turn my face to him.

"Where did you get hold of such a smart stick?" he repeats.

"What are you up to? Eh? Perhaps you would like to etchange it for your nail?"

Yoilick understands the sting, throws a hasty glance at me, turns up his nose, puts his hands into his trousers pockets, and walks away. My eyes follow him, and my heart rejoices. I seem to gain fresh strength. I notice how he calls up Nechemiah with the crooked leg, winks towards me with his eyes, as if he were confiding something to him. I observe all this quite well, but pretend not to. A minute later Nechemiah with the crooked leg comes up holding Yoilick's flag with the crooked stick, and says to me:

"Let me light my candle! Mine has gone out!"

And before I can look round Nechemiah places his burning candle against my flag and makes the blessing over it, "Who createth the light of the fire." My flag blazes away, and in a moment there is nothing left of it.

* * * * * *

If Heaven were to hurl a stone straight at my head, if a wild beast fell on me and rent me, or if a ghost were to face me at midnight in white shrouds, and try to throttle me, my fear would not be so great as when I saw my stick naked, my flag consumed. From my heart escaped a cry, "O God! My flag! my flag!"

A stream of tears poured forth from my eyes. The whole world was wrapped in darkness. The stick and the candle fell out of my hands and I wandered, aimlessly, I myself know not where.

I walk and shed hot bitter tears! I wring my hands and bemoan my flag as one bemoans the departed dead. And I return home, gloomily, alone, without my flag, and slink into a corner, and there, in the darkness, I sit with head drooping between my knees and weep, weep bitterly, silently, that no-one may see, that no-one should hear, and I enquire of God:

"Rebenu Shel Olam! (Master of the Universe), what have I done to deserve this? Why? And Wherefore?"

Do you know, children, all stories have an end and conclude either sadly or happily! Jewish stories mostly end sadly! There is a proverb that a Jew—and especially a poor Jew—must not derive the slightest pleasure from anything! There is much to say on this subject. When you grow up you will find it out for yourselves . . !

BRITISH INSTITUTE OF SOCIAL SERVICE.—A luncheon was given to representatives of the Press on Monday by Mr. W. Hazell, J.P., Treasurer of the British Institute of Social Service, 11, Southampton Row. An address on the aims and objects of the Institute was given by Mr. Sidney Webb. The Institute has a vast collection of information filed and indexed, which is at the free disposal of anyone interested in charitable or social work. A useful part of its work, recently inaugurated, is the keeping of a social register—a list of institutions needing workers and workers seeking a field for their activity. The Institute deserves every support.

JEWISH RELIGIOUS UNION.—The public meeting on November 4th, will be addressed by the Rev. Dr. Cæsar Seligmann, of Frankfort, as well as by the Rev. L. J. Levy. It will be held at the Portman Rooms, Baker Street, W., and Mr. Claude G. Montefiore will preside. The meeting will be followed by a Conversazione.

HAMPSTEAD CHILDREN'S SABBATH SERVICES.—The Hon. Lily Montagu has promised to hold the service to-morrow, Saturday, October 24th, in the Board-room of the Hampstead Synagogue.

THE Children's Bill passed its third reading in the House of Commons on Monday. Mr. Akers Douglas, in supporting the motion for the third reading, said that the measure was a very long Bill, but it had been safely carried through Committee and through the report stage in the House by the ability, lucidity, and courtesy of the Under Secretary for the Home Office (Mr. Herbert Samuel). This grateful acknowledgment was received with cheers from all parts of the House.

The Rev. A. A. GREEN has been elected a Guardian of the Poor for Hampstead, in succession to the Rev. E. N. Sharpe, Vicar of Emanuel Church, West Hampstead, who has left for Manchester. As Mr. Green's candidature was generally welcomed, there was no contest.

MESSRS. N. M. ROTHSCHILD AND SONS have given £500 to the fund now being raised by the Lord Mayor at the Mansion House for providing meals for underfed children in the London elementary schools.

MISS IDA SAMUEL, daughter of Sir Marcus and Lady Samuel, will be one of the maids of honour to Lady Truscott, the new Lady Mayoress, at the banquet on November 9th. The Lord Mayor-elect was Sheriff in the year when Sir Marcus Samuel was Lord Mayor.

THE Chief Rabbi, among others, sent a congratulatory telegram to Dr. Clifford on the occasion of his Jubilee as Baptist Minister.

THE JUDAISM OF THE HOME.

Public worship, especially since the destruction of the Temple, has only been, so to speak, an accessory of private worship. It is by the fireside that religious life is concentrated. One can well imagine a Jew practising Judaism in all its most minute details and never setting foot inside a synagogue. On the other hand, one would derive a false idea of Judaism were one to suppose that frequenting the House of God constitutes in itself the whole of the Jewish religion and absolves one from all the other duties set forth in the Torah.

"Archives Israélite," Paris.

WANTED: MORE JUDAISM!

We are living in a very serious epoch. Secession from Judaism and the betrayal of our holy cause have unhappily become daily phenomena. . . . Let us not however place our hands on our lap and surrender resignedly to our fate. Resistance to the disintegration which threatens us can only be organised from the point whence the Jewish people has drawn strength and endurance in the worst times. It is wrong to suppose that in former times more talented heads existed in Jewry than is the case to-day; there was merely more love and self-sacrifice for the teaching of Judaism. It is a solemn injunction to us of to-day newly to inspire joy in and love for the Torah and to evince this joy by self-sacrifice and active effort. The old Jewish dictum runs: No Torah with bread. Let us create the material basis for the study of Judaism, care for those that cherish it and we shall have a science extensive and comprehensive, an ornament of Jewry and a bulwark of Judaism!

"Allgemeine Zeitung des Judentums," Berlin.

STRANDED LEARNING.

The case of the stranded *Talmid Chacham* is typical of Jewish strength and weakness. The theory that underlies his position in his world is that the scholar and gentleman is entitled to an honorable maintenance from the community, as of right. We give scholarships to men who count the number of tramps that trespass on the railroad tracks, or the number of adjectives in a poem; the old Jewish life gave them to those who studied how to live, and then lived the highest life they found. What a thought that is, to single out for distinction and honour not the rich or powerful man, but the wise and good! How far our principles are from this ideal may be noted in our impatience with the "applicant" who stands upon his dignity because he is learned, and refuses to live the material life of the ordinary man. We not only do not recognise as valid his learning and his goodness, but we scout the whole idea. We say to him, "go to work, he is best who does most." The two ideals are really incompatible, and where the gospel of work holds exclusive sway, the believer in the other lives in isolated dignity, neglected, misunderstood, contemned.

"Amiel" in the "Jewish Comment," Baltimore.

THE PROMISED LAND.

Have we as a nation been travelling in a circle and returning spiritually to the Wilderness? No one in his or her senses can contend that the present condition of Israel is a finality; that the end of our development has been reached. With widely divergent conceptions of religious conduct, with differing ideas of even moral obligations, it can certainly not be said that the existing status of Judaism is ideal. Beyond the pillar of cloud, that moves before us on our journey to our destination, we can discern above the gates to that promised land, this truth in letters of fire; that the elemental, basic condition of success in our national life is fidelity to our national ideals, that if we would be fit to have and to hold our fee in the holy land, we must be a holy people. And if we in our self-probation realise that we in our own time and in our own persons cannot attain that glorious goal, let us not despair or give up the hope as a vain dream, but so shape our lives and warm the hearts of our children, that at last when we stand on Pisgah's heights, we can cherish the yearning belief that those whom we love will attain and achieve that for which we were not yet ripe.

"American Hebrew," New York.

AHASVER FOUND!

Judge Parry says he once had a Scotsman before him who said his name was Moses Isaacs. This bears out the suspicion that Lord Rosebery is really the Wandering Jew.

"John Bull."

DISCRIMINATION.

Although it is not permissible to cry "Down with the Jews!" it would be excellent if we could exclaim sometimes "Down with *certain* Jews!" At the same time, to be just, one would have to shout also "Down with *certain* Christians!"

"L'Univers Israélite," Paris.

THE BALKAN IMBROGLIO AND ZIONISM.

The beautiful uncertainty of human judgment is well illustrated in the conflicting opinions that have been given concerning the probable effects of the Turkish revolution on the future of Zionism. To most of the ardent Zionists the outlook seems to be a hopeful one. Others see in recent happenings in the Sultan's dominions the end of all prospects for the realisation of the Zionist programme. As most of them saw the same thing when conditions were entirely different, their logic does seem to be somewhat faulty and out of joint. If Zionism is incompatible with liberty and representative government, then it has no future in Palestine nor in any other place. The "legally secured home" of the Basle platform that is the avowed aim of Zionism, and beyond which it cannot go in good faith, can be obtained as readily under the rule of the people as it could be by autocratic decree, and if so obtained it would be much more likely to be maintained permanently than if the charter were a mere favour, subject to the whim of the ruler and the wishes of other powers. It is too early to come to any definite conclusion as to the ultimate effect of the new state of things on the future of Zionism, but there is no reason to assume that the prospects have been injured by the turn of affairs. Bulgaria's declaration of independence adds to the uncertainty of Turkey's future. It seems at this distance that one Czar is quite enough for the whole world. The name has an evil sound.

"Jewish Exponent," Philadelphia.

A REMINDER.

The synagogue is no museum and the Jew is no antiquity.

"Jewish Tribune," Portland, Oregon.

THE HALO.

Zangwill's public work has shed a glamour around him. All things are forgiven him; the good of him is all they want to know and remember.

"Halitvack" in the "Reform Advocate," Chicago.

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Prospectus on Application.
TERM BEGAN ON SEPTEMBER 22nd.

"A Plague o'" all "Your Houses."—A Final Word.

◆

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—This letter is by way of being valedictory to the series of my fugitive notes which you have been good enough to publish in your issues of September 4th, September 18th, and October 2nd, under the above heading. I must again express my indebtedness to Mr. Gelberg's powerful letter, which has been the starting-point of a considerable correspondence, and my obligation to recent important leaderettes in your journal, notably to those entitled "The Problem of Problems" and "Israel the Unready." I now merely desire to make a few *addenda* and corrections.

In the first place, it has been conveyed to me that there was something reflecting, apparently unpatriotically, on England, contained in my earlier somewhat contemptuous comments upon the type of modern Jewish Anglophile and Jingo, who places British Imperialism first, and gives an entirely subordinate position to specifically Jewish politics and interests. Now, it is surely late in the day to have to reiterate the fact that the passionate love of two nationalities can exist side by side. Dual love is a primitive and primal factor in life's economy. We begin life with the twin-love: maternal and paternal. Hence there is much truth in Colonel Goldsmid's fine aphorism: "A man loves both father and mother. Zion is my fatherland: England, my motherland." I see that somebody has been calling England a stepmother to the Jews—using "stepmother," of course, in the depreciatory sense of fairyland ethics. I don't think we need seriously consider wild, random and foolish talk of this kind. To know England is to love England, and to love England is a liberal education. (I suppose that I ought to have said "Britain," for I am aware that some of my Scotch and Irish coreligionists are somewhat sensitive on this point). It was Lord Milner, I believe, who, addressing a Jewish audience some years ago in South Africa, quoted Colonel Goldsmid's stirring words: "Loyalty to the flag upon which the sun once stood still, must fill us with loyalty to the flag upon which the sun never sets." This is a fine, true and virile point of view. And, clearly, by "loyalty" this great Jewish patriot of ever-lamented memory meant more than the simple fact of being peaceable and "law-abiding" (terrible phrase!) citizens. He was thinking of active, not passive, allegiance—of something more than cupboard-love:

Here, and here, did England help me,
How can I help England, pray?

The prophets of the exile, and the rabbis of the diaspora—as sensible men of the world, as well as men of God—are at one in preaching active patriotism towards the land of our birth or adoption. I am not going to quote the *loci classici*. There is a valuable and exhaustive chapter on the subject in the Rev. Morris Joseph's scholarly work on "Judaism as Life and Creed," and the matter is well gone into by Mr. Paul Goodman in his recently-published contribution to the apologetics of Judaism, entitled "The Synagogue and the Church" (pp. 81, 82, 83).

Again, I find that I have used the phrase "Jewish question" somewhat loosely. Of course, as every student of the subject has pointed out, the "Jewish question" involves not one but many questions. There are many Jewish questions in many lands. Each land has its own special phases and aspects of the Jewish problem. Each country has its "macedoine" of Jewish questions. And this point has recently been brought out by Mr. Zangwill, and elaborated by Dr. Arthur Schnitzler in his able novel of Viennese and Jewish life—so adequately reviewed by your Vienna correspondent a few weeks ago. Just because the Jewish question is not homogeneous; just because Jewish elements are essentially heterogeneous, each individual Israelite must strive to effect that solution of the problem which is most closely allied to the nature of his own particular *milieu* and to the circumstances of his own special environment. The work before us, then, by the very conditions of the dispersion, is as much individual as national. Not along the paths of assimilation and absorption, but in the direction of renunciation on the part of individuals, does this recreative and salvage work lie. If it is to be in any way the work of politicians, it can only be the work of politicians with a truly prophetical trend. A great prophet, not a great politician; a great seer, not a great platform orator, is the Jewish *desideratum* at the present juncture. So acute an observer as the prophet Joel naturally brings the restoration of the "years that the locusts hath eaten" into *causal nexus* with the restoration of the spirit of prophecy. The great prophet of the future will, of course, also be a great politician, but he will be a prophet first, and a politician after. Whittier knew the type of man wanted when he wrote :—

> God give us men, a time like this demands
> High minds, great hearts, true faith and ready hands:
> Men, whom the lust of office does not fill,
> Men, whom the spoils of office cannot buy,
> Men who possess opinions and a will,
> Men who have honour: men who will die!

We want men who will be above prudential motives ; men whose moral eyesight will be free from all astigmatism. We have had enough of myopes.

Of course, however, the key to the regeneration of the nation is the regeneration of the individual—the reviving of the inner life of the spirit. Good generals are useless without adequate rank and file. Still, to begin with, we could well do with a few men of the stamp and type of Mazzini and Cavour, in order to facilitate the work of mobilisation. What we badly need is the Akiba-spirit, the spirit of heroism, superimposed upon the Hillel-spirit—the spirit of humility—for of such is the Kingdom of Heaven!

I have, from time to time, in the course of the series of letters which I have addressed to you, referred to the peril of Mammon-worship, and to the danger of the multi-millionaire. I have done so not without trepidation, for the retort can always be administered, not, perhaps, without a *soupçon* of foundation—"the grapes are sour." The special type, however, which all thoughtful observers are atone in pillorying is the Midas of the "self-made" stamp. (The fact that this type is never tired of reiterating his "self-made" origin, relieves the Most High of a considerable responsibility). In his interesting "Talks with Mr. Gladstone," the Hon. Lionel A. Tollemache quotes the veteran statesman as having said to him about twelve years ago, 'I am not so much afraid either of Democracy or of Science as of the love of money. This seems to me to be a growing evil" (p. 166). Mr. Gladstone's fears were well founded, and at the present time, both within and without the community, the existing acute tension may largely be put down to the fact that people are at the same time too rich and too poor. I am not preaching Socialism. I am merely stating a fact. And I have in a previous letter dealt with those noble and notable exceptions who so powerfully assist distracted Jewry in time of need and crisis. Nor in mentioning names like Rothschild, Bischoffsheim, Schiff and Günzburg must we omit that of the late Baron de Hirsch, whose memorable and weighty words cannot be too often quoted. "From the moment that Jews emigrate, it should be done with the view not to gaining only a few years of tranquillity and respite, but with the firm purpose of securing for their posterity rest and stability in the future." These are the well-considered words of a true lover of Israel. Israel, happily, has still men of that stamp in her midst, but a severe battle still lies before her in the direction of emancipating herself from the serfdom and servitude of that type of plutocrat who, with the characteristic versatility of our people, is equally at home in the Stock Exchange and at the Chevra meeting, in Capel Court and Vine Court, and combines, dexterously, finance and demagogy.

In my last letter I dealt briefly with the questions of intermarriage and conversion, but from a sociological, rather than from a religious, point of view. Thoughtful coreligionists, however, seem to find the arguments adduced from Holy Writ not wholly convincing. They are referred to the books of Ezra and Nehemiah, and to tragic intermarriage episodes recorded in the books of Leviticus and Numbers. They find difficulty in reconciling the universality with the tribal exclusiveness of Judaism. A helpful verse seems to be contained in the words of Moses recorded in Exodus xxxiii., v. 16: "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are on the face of the earth." Herein we find the theocratic conception finely brought into *causal connexion* with the idea of tribal separateness. The Divine Presence (vv. 14, 15), and the magic and mystic Divine Leadership are to constitute the eternal justification of this apparent exclusiveness—only apparent because, as Professor Lazarus points out, Judaism had to be tribal in order to become universalistic.

I have left to the very last the expression of what seems to me to be one of the saddest traits in contemporary Jewry. I mean the absolute lack of the sense of the Divine Leadership in our midst. The "Realised Presence of God" seems with most of us to have become at best a theological tag. We have outlived those spacious times when the "pillar of cloud by day, and a pillar of fire by night" spelt Divine Protection to successive harassed generations. What preacher nowadays uses as a text those wonderful words of Moses? (Deuteronomy xxiii., v. 14), "For the Lord thy God walketh in the midst of thy camp, to deliver thee . . . . therefore shall thy camp be holy . . . ."

And why not? Because the conception of Steward, Watcher, Shepherd, has ceased, with the majority, to retain the idea of dependence upon a yet Higher Power. Human leaders (or, rather, leaderettes) fill the arena of human affairs, and the atheist sewage of the day chokes the fair and limpid stream of Divine Love. The lay and sacerdotal absolutism in our midst shuts us off from God, even as an iron curtain hid God from Israel (for so say the Rabbis) in the days of the elaborate ritual and arrogant hierarchy of the second Temple. And yet Holy Writ and our Liturgy are for ever emphasising the conception of the Divine Leadership. The greater part of the liturgy of the New Year and Day of Atonement is occupied in elaborating this sublime idea—the subordination of frail humanity to the Dominion of Heaven and to the Yoke and Will of the Most High. The Midrash is full of this idea, is ever contrasting the petty faltering human leadership of kings of flesh and blood with the omnipotence and omniscience of the "King of Kings, the Holy One, Blessed be He." Not until we show our inner faith in this Leadership, by our simplicity, our charity, our selflessness, and our hatred of pride and self-glorification, shall the Kingdom of Heaven be re-established upon earth. Our secular and clerical leaders have much to unlearn. They have also much to learn. They have to recognise that in God's marvellous economy no-one is indispensable; that God buries His workers, but continues His work; above all, that very often the Voice of the People is the Voice of God. Let us have done with the mummery of all cryptic and oracular phrases "The Swiss Guard of God," "The gulf-stream among the nations," "The finger of God in history," *et hoc genus omne*. Let us have done with all sophistries and duplicities. Let us strive for a new and purer era when "Holiness unto the Lord" shall, in Zachariah's glowing imagery, as read on Tabernacles, be writ large over all things, "and in that day"—the Divine Leadership once securely and firmly recognised as an imperishable factor and as an abiding influence in human life—"there shall be no more the Canaanite"—no more the trafficker and philanderer in contingent and perishable values—no more the chaffering huckster-spirit, "in the house of the Lord of hosts."

Dr. Max Nordau wrote not long ago in the *Jewish Chronicle* that French Judaism had no future, because it has no present. Heaven forfend that the verdict of history should attach a similar stigma to Anglo-Judaism. In our own hands, and in our own hearts, both problem and remedy lie: the poison and the antidote; the open wound and the healing balm. With fire—the angry blaze of rancour, egoism, malice and vindictiveness—has Zion been consumed; with fire—the clear, steady flame of enthusiasm, altruism, zeal and probity—will Zion one day be restored and the Jewish mission realised. "As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her."

Three things, it has well been said, make life worth living—a great cause, a great battle and a great victory. Ours is both a great cause and a great battle; under Divine guidance, may it become a great victory! In Disraeli's notable aphorisms: there is no truth but race, and the Jew can do everything but fail. With God's help we shall *not* fail.

Yours obediently,

A LOVER OF MY PEOPLE.

P.S.—Since writing the above, I have read Mr. Gelberg's further acute letter, and the contributions in your columns by the Revs. A. A. Green and J. F. Stern on the East End question and "assessed membership" of the United Synagogue. Of such laymen and ministers it can indeed be said that they truly fulfil the admonition of Hillel, "In a place where there are no men strive to be a man." When one finds a few fearless workers and thinkers labouring zealously as pioneers, one can but re-echo the words of Moses, "Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them!"

"JEWISH CHRONICLE" POCKET CALENDARS.—We have prepared pocket card-calendars for the year 5669, giving the dates of Jewish festivals, etc. Copies can be obtained gratis on personal application, or will be forwarded on receipt of one halfpenny stamp for postage.

The Queen's Hospital for Children has an interesting exhibit of a model ward at the Infants' Health Exhibition.

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About the Russian Jews.

◆

THEIR PART IN MANUFACTURING INDUSTRY.—I.

The Jewish Colonisation Association has published a second volume of statistics dealing with the Jews of Russia. The new volume, running to some 500 pages, is of immense interest to those who appreciate the importance of the master problem which confronts the race in the empire of the Tsars; and if the first necessity in this matter is to understand the elements of the problem then the Ica has done no little service in bringing the facts before us. The statistics presented in this volume emanate from two sources. The first section of them consist of the data of the Department of Commerce and Manufactures relating to the year 1897. The second section consists of data which were furnished by correspondents of the Ica itself. Three important aspects of Russo-Jewish life are placed under the microscope: (1) The participation of the Jews in the manufactures carried on in the Pale of Settlement; (2) the poverty of the Jews and the extent of the philanthropy called into existence to cope with it; and (3) the educational side of Jewish work and life.

Jews in England are prone to imagine that their coreligionists in Russia are hopelessly wedded to the last and the needle—that they are either tailors or shoemakers, or nothing. The figures furnished in this book show how fallacious this conception is. It is surprising to find the

Wide Range of Jewish Activity,

the community presenting in this respect the elements of a complete industrial cosmos. Let us take some examples. Tobacco manufacture and commerce has been for a long time in the hands of the Jews. Out of 110 manufactories enumerated in the year 1897 in the Pale of Settlement, 83 belonged to Jews. In the North-Western region of the Pale there are 68 factories belonging to Jews, all engaged in the manufacture of mineral waters, and in the South-Western region 58 (out of a total of 60). In those situated in the North-Western district there are 176 workmen, of whom 145 are Jews. In the Government of Bessarabia viticulture has been greatly developed, and the wine trade is chiefly in Jewish hands. Official statistics mention four wine factories, all belonging to Jews. At Gouciatin, in the district and Government of Podolia, three egg-stores were noted. They employed 66 hands, all Jews. In 1897 there were counted in the Governments of Tauride and Bessarabia 61 factories devoted to metal-work. Their output was valued at 2,936,000 roubles, and they employed 2,489 workmen. Thirteen of the factories, with an output of 869,000 roubles, and employing 579 workmen, were owned by Jews. In the manufacture of soap Jews are particularly conspicuous. According to official statistics, there were 139 soap factories in the Pale of Settlement, of which no fewer than 122 belonged to Jews. Five soap works at Odessa, with an annual output of 167,500 roubles, were owned by Jews. According to the figures of the Department of Commerce and Manufactures, there were, in the North-Western region, in 1897, 12 match factories, of which 11 belonged to Jews. According to the correspondent of the Ica, there are 13; but it is known that an additional factory was established in this same year, which was probably not yet officially known at the time to which the figures of the Department of Commerce and Manufactures relate. According to the official data, 3,031 workmen were employed in all these match factories, and 3,500 according to the information of the Ica correspondent. Of this number, 2,986 were said to be Jews. But these figures, we are told, are doubtless below the mark, since many workmen in this trade take work home.

Let us take a few further examples.

The Timber Industry

is, in the North-West area, chiefly in Jewish hands, and the saw-mills worked by machinery also belong, for the most part, to Jews. The number of workmen engaged in the saw-mills owned by Jews, forms 70·2 per cent. of the total number of men in this industry, and the output of these mills forms:

In the Government of Mohilef, 93·4 per cent of the total output.
„ Minsk 82.3 „ „ „
„ Wilna 84·9 „ „ „
„ Grodno 49·9 „ „ „

Jews in four out of the five Governments of the South-West of the Pale possess from 61·5 per cent. to 76·9 per cent. of the total number of mechanical saw-mills.

The furniture trade is highly developed in the Government of Kieff. Four of the furniture factories there belong to Jews. Their output was 244,500 roubles, and they employed 768 men. An Ica correspondent visited one of these factories, and found 165 workmen there, among whom were 100 Jews.

The Jews possess in the Government of Wilna two paper factories with an output of 525,400 roubles. In the North-West area the number of brick-fields belonging to Jews represents, on an average, half the entire number. The number of Jewish workmen engaged in making the bricks is considerable—according to official figures, 1,079, out of a total of 2,271, while according to the Ica correspondents, there are 2,371 Jews so occupied. The volume before us, however, rather believes that the Jews are rarely occupied in the actual brick-making, but are more often employed as carmen for taking the goods to town. On the other hand, the brick-fields belonging to Jews form 49·6 per cent., and in the South-West area they form 24·8 per cent.

The Jews take quite a considerable part in the manufacture of

Crockery and Porcelain.

This industry is chiefly concentrated in the Government of Volhynia. According to official statistics the four most important porcelain factories belong to Jews. Their output was 316,400 roubles, and they employed 640 men. The Ica correspondents visited seven of these factories (including the four just mentioned), in which they counted 1,107 workmen, of whom 902 were employed in Jewish factories. Of the latter the great majority (845) were Jews. Six of the twelve plaster factories in the Government of Ekaterinoslav belong to Jews. Three quarries were found in the Government of Volhynia, three in that of Kieff, and one in that of Tchernigoff. All of them were the property of Jews. In the North-West area eight glass-works belong to Jews—38 per cent. of the total number of such works. Sixteen glass-works devoted to the making of bottles were counted in the South-West area, eight of which belonged to Jews.

The Jews are well represented in

The Milling Industry.

Take one fact by way of example. According to the official returns the mills in the South-West region employed 7,744 men, 2,000 of whom worked in mills owned by Jews. In the Southern area the most important flour-mills worked by steam were the property of Jews. In the year 1897 there existed in the North-West 236 tan-yards, employing 2,885 workmen and having an annual output of 3,958,000 roubles. Of these 165 (70 per cent.), employing 2,297 workmen, were owned by Jews. No less noteworthy are such facts as that the production of the Jewish factories forms 40·8 per cent. of the total production of cotton in the district of Lodz-Sosnowice; that out of 290 woollen factories in the Governments of Piotrkow and Kalisz 148, or 51 per cent., belong to Jews. The total number of workmen in the Jewish factories making wool and cotton reach the high figure of 34,000. As many as 1,416 Jewish factories in Poland were visited by correspondents. They employed between them 43,011 workmen.

It is obvious that these Jewish manufacturers provide a good deal of work for the general population. Case after case in which they play this useful rôle could be quoted. In three plaster factories owned by Jews, and employing seventy-five hands,

Not a single Jewish Workman

was found. Out of 27,582 workpeople employed in Jewish factories possessing motive power, the Jews numbered 5,236, or only 18·9 per cent. of the total. In the sugar factories owned by Jews and worked by steam, only 234 Jews were counted among the 5,156 employés. The book before us states that in the most important Jewish factories of Lodz no Jewish workmen are to be met with. The factories of the joint stock company I. K. Poznanski, in that city, the output of which reaches more than 12,000,000 roubles, and which employ 6,300 hands, only give work to a few dozen Jews, scattered among numerous sections, These factories are the second in point of importance in the whole of Poland. Again, the cotton-cloth factory of the joint stock company of Schaïa Rosenblatt employs no Jewish workmen. This factory possesses 50,000 spindles. The same absence of Jews, apart from some young girls employed in manual work, is noticeable in the woollen stuff and cotton-cloth joint stock concern of M. Silberstein. This company employs as many as 1,400 hands. Here, to take another example, is the

Great Jewish Textile House

of Gunzberg, at Zawiercie. Its output reaches ten million roubles, and it employs 7,000 hands. Yet there are only 200 Jewish workmen among this number.

In spite of all that has been said above, however, there are well-marked features of Jewish manufacturing which are, to say the least, unfavourable. To take the employers themselves, one sees that they struggle with the grievous defect of insufficient capital. This almost bars them out of those trades in which the cost of starting is considerable, and which, according to this book, have the brightest future before them. *Per contra*, factories in which the cost of installation is small are in Jewish hands and possess rather the character of "small private industry." The result is that the output of Jewish factories is often far smaller than that of works belonging to non-Jews. While the average number of workmen employed in a Jewish factory in Poland is 30·4, in a non-Jewish factory it is 101·8.

"Mechanical motive power is always an evidence more or less distinct," says this volume, "of the importance of a factory, if it is not the only evidence. Of the 1,416 Jewish factories (in Poland) visited by the correspondents, 386 had mechanical motive power; of the 451 non-Jewish factories, 311 had such motive power. In other words, the Jewish factories equipped with motive power represented 27·3 per cent. of the total number of Jewish factories visited; and the non-Jewish factories provided with motive power represented 69 per cent. of the total number of non-Jewish factories visited by the correspondents."

Again, "while the mean number of workmen in a Jewish factory having motive power is 71·5, the mean number of workmen in a non-Jewish factory with motive power rises to 135 . . . . While the mean number of workmen in a Jewish factory without motive power is 15, in a non-Jewish factory without such power the number is, on an average, 28·2."

Speaking of the Jewish factories of Bielostok, the book tells us that the more one visits them the more one is struck with the insufficiency of the plant and the gaps in the technical organisation. Uncleanliness, disorder, irrationally constructed factory buildings; deplorable hygienic conditions in the workshops—these are

The Distinctive Traits

of the Jewish manufactory.

And if the Jewish employer is cramped by insufficient capital, the Jewish workman is crippled by lack of proper technical training. The result of this is that he is often excluded from skilled occupations—such as the metallurgical industry—or is employed as an assistant only, as in the case of the manufacture of shoes.

"In the spacious and bright premises of the factory," we are told in reference to a cloth factory at Bielostok, "in which the technical spirit reigns supreme, represented by powerful modern machines, there can be seen, like some vestige of the past, a few stray hand-looms, before which work the Jewish weavers, pale and emaciated of face. There they are—a mere handful, out of 400 men—and their days in the factory are numbered. The proprietors who follow attentively the progress of technical industry will probably not tolerate any longer these cumbrous hand-looms. And then, the Jewish weavers, instead of passing to the machines, like their Christian comrades, will be obliged to quit the factory without knowing where to find employment suited to their knowledge and experience, and seeing before them nothing but the terrifying spectre of unemployment and want."

It is not that the Jewish workman is by nature unfitted for

Skilled Work.

We come across a number of cases in which Jews are engaged in skilled occupations. We find, *e.g.*, Jewish iron-founders, Jewish makers of clocks, lamps, umbrellas, and so forth. Jewish workmen, we are informed, in regard to a certain big ornamental clock factory, are employed on the most delicate work, and, indeed, the compilers of this book express the opinion that the facility with which the Jewish immigrants in America adapt themselves to conditions of mechanical work is proof sufficient that the Jews could, with as much success, work in the factories and workshops of Russia. "That is why, if Russia became a country of great capitalist production, the millions of starving Jews could, in the future, find work (after the removal of certain obstacles), and push themselves forward in the different branches of manufacturing industry."

The position of the Jewish employé is gravely aggravated by

His Religious Requirements.

The Sabbath rest, *e.g.*, keeps him out of many factories, and has thus contributed to the creation of a great Jewish proletariat more or less outside the industrial activity of the country—people knowing only manual work, without instruction, and strangers to the factory *régime*. It is obvious that the march of mechanical invention in the Russian factories must, in the absence of a wide and determined effort at Jewish technical instruction, intensify still further the unfortunate economic situation of the Jews. Loyalty to Judaism also aggravates the position in yet another way. It imposes upon them the charge for their children's religious education, and extra expense for the celebration of the Sabbath. That means, in turn, that they must have higher wages than the Polish artisans, and, as a consequence, they stand a smaller chance of employment than, say, their Polish competitors. And on the top of all there comes, of course, the deplorable persecution which ties the Jew to a limited area, prevents his selling his labour in the best market, and forces him to take what is offered him—with the alternatives of starvation or begging.

SPORTS and PASTIMES

THE LATE DR. BERTRAM ABRAHAMS.—The Maccabæans will discharge a graceful due on Sunday, in voting a sum for the purpose of founding a prize in memory of the late Dr. Bertram Abrahams. It is appropriate that the step be taken by the Jewish club with which he was prominently associated for several years as Hon. Secretary, and it is as he would have wished that his name be perpetuated among the Jewish lads in whose well-being he was so much interested and in whose cause he spent so much time. He did not take up the work as a hobby or for relaxation: he loved it for its own sake. A singularly lovable and gentle character, his death in the early prime of manhood touched many hearts besides those which stood near to his by the ties of family feeling. The bestowal of an annual prize will freshen recollection of one who was ever ready to give others the benefit of what nature had bestowed on him, and to do so in the practice of his profession without thought of reward.

BOXING.—The first Special Night this season of the National Sporting Club was held on Monday. Two of the three principal items in the programme were a twenty-round boxing contest between Samuel Keller, of Mile End, and Digger Stanley, and a fifteen-round test of Harry Josephs, of Aldgate, known professionally as Young Josephs, and Lance-Corpl. A. Baker, for a stake of £325. Keller had the unusual experience of being adjudged loser, on points. The struggle of Josephs and Baker was pretty evenly balanced from start to finish, first one then the other getting the lead. Both weighed almost exactly 10 stone, but the man of Mars, who has won nearly all his engagements, was the stronger and possessed what has been described as "a dangerous and damaging thump." But the Jewish boxer utilised the science of movement, and some extremely ugly punches aimed at him, any one of which might have proved serious, passed over their mark and only hit the air. In the last round the soldier made every effort to polish off his opponent, who, however, now stood his ground at a stubborn set-to, and at the end was given victory, on points.

PHOTOGRAPHING MOVING OBJECTS.—Recently an answer was given to Mr. S. Freedman who, among some photographic prints sent for an opinion, included one of a horse galloping. The answer pointed out the defect of the photograph, which though it gave sharp definition and was perfect in snatching, in something like a 50th part of a second, an object in quick movement had the blemish of angularity. Since the publication of that issue of the *Jewish Chronicle* a number of the same class of photographs have been forwarded, and practically all have the drawback of being stiff and unreal. One correspondent, taking up the remarks made on the occasion referred to, asks how a photograph can be unconvincing when it represents an object as that object actually moved. The answer is that it must represent the object as the eye sees it; otherwise the practice of our childhood drawings may be necessary and pictures have to be labelled "This is a horse trotting," "This is a yacht going through the water, not at anchor," "This is a crew rowing, not posing for their portraits." A train sharply photographed whilst travelling at 60 miles an hour, the engine not emitting steam, might as well be taken stationary.

THE BUTTER-DISH BARRED.—Photography can be too true. A subject should be represented as it appears visually. If that is not done an explanation has to be given, and the less of that sort of thing the better. "He who excuses himself accuses himself." As has been pointed out in Sports and Pastimes on several occasions, something more is necessary for amateur photography than mere mechanical facility, which itself does not come for the asking. Some readers whose work has been admired in the family circle are apt to be testy when the judgment is not confirmed here. They retort, "How could it be done in any other way?" not in an enquiring spirit, but to confound the judge. The appropriate reply is invariably, "With more knowledge." It must be understood that what Mr. Albert Jessel once described as "the butter-dish" is not available for readers who seek a straightforward opinion. It may be pleasant to flatter, and still more pleasant to be flattered, but guidance, not wrapped in unnecessary and probably undeserved compliments, will be more beneficial.

CARLYLE'S ESTIMATE.—It would be going too far to declare agreement with Carlyle in his estimate of how the larger proportion of mankind is constituted, but, really, amateur photographers appear to be among the most trustful of humanity. They see what purports to be the production of a certain article and forthwith conclude that they have only to buy it and go and do likewise. They overlook the fact that the most skilful operator has been employed and that he has waited for every condition to be in his favour, afterwards using special materials in all the operations—everything, in fact, being pressed into the service to obtain the highest degree of efficiency. And probably the exhibit dangled before a prospective buyer to induce him to purchase is the best of a score of attempts on the same subject. Therefore it must not be thought that the possession of first-class apparatus is a guarantee of being able to turn out work of a corresponding title.

ADVICE RECALLED.—These remarks are induced because several of the prints sent are from negatives taken with expensive hand-cameras. They testify to a certain skill in manipulation. That, however, is simply the elementary stage. Most of the pictures show steadiness in holding the camera and readiness in using the shutter. But, again, that is purely mechanical. Given good light and a useful subject, anybody ought to do as much after less than a day's tuition. When it was stated in this column that no one should try for pictures with a hand-camera until a sound grounding had been undergone with an article of the stand variety, such cases as those under notice were foreseen: the words were written on experience from judging photographic prints "in another place," to use a parliamentary phrase. Correspondents who think too high a standard is set may be said to regard their productions from a rule-of-thumb plane. When any of them ask how a thing can be made different from the actual rendering, they are recommended to study the reproduced photographs in the illustrated papers of horses jumping a hedge. In these cases the animal, which appears stationary in the fraction of a second in which the picture was taken, still gives the impression of being in flight. It is, however, in attempting trotting and galloping horses that most hand-camerists come to grief, and as full amount of space has been given to the topic this week, it must suffice to state that good specimens of the kind can be seen in the window of the shop next to King's College, Strand, on the City side.

CHESS.—Dr. Lasker lectured last week at a Frankfort Chess Club and gave an exhibition of simultaneous play. He illustrated his exposition of chess methods by a game which he played against Tarrasch in the recent championship contest. In the simultaneous tourney he faced 25 players, among them leading exponents of the game. After about four hours' play Lasker lost four, drew seven and won fourteen games. The master's moves were watched by a large and enthusiastic crowd of ladies and gentlemen.

SWIMMING.—Mr. Jabez Wolffe will give an exhibition of fancy swimming at the Second Annual Gala of the Town Hall Swimming Club which will be held at the Edmonton Public Baths, Knight's Lane, next Thursday.

FOOTBALL.—A football club has been formed in Birmingham called "The Pioneer." Arrangements have been made to play on Sundays. The Hon. Secretary is N. C. Joseph, 8, Belgrave-road, Edgbaston.

CRICKET, TENNIS AND HOCKEY.—The report and balance-sheet of the Committee of the Manchester Jewish Cricket, Tennis and Hockey Club, which will shortly be published, prior to the annual general meeting to be held at the Albion Hotel, Piccadilly, on the 31st inst., states that the Club has had a very successful year. Financially, the club is in a better position than hitherto. A Ladies' Pavilion has recently been erected. A Ladies' and Gentlemen's Hockey Club, also a Junior Cricket Club have, this season affiliated with the cricket and tennis section. Following up the success of the Garden Party, the members will hold a dance on the 12th November at the State Restaurant. The Hon. Secretary is Mr. S. F. Bock, Cisamede, Water Park Road, Broughton Park, Manchester.

AN AGONY COLUMN FOR THE "JEWISH CHRONICLE."—A wag of a correspondent writes: "I miss the appearance of the Postbag. What has become of it? Although I never made use of it, I relished the manner in which persons were dealt with who asked for enlightenment on subjects, the variety of which was alarming. I wondered how you slept o'nights. I should have lain awake wondering whether the morning's post would not bring a letter with a question that would have floored me. I thought the *Jewish Chronicle* complete to the proverbial last button, but now I see there remains a feature to make it quite perfect, that feature is an 'agony column.' If it had possessed one I should have inserted an advertisement requesting news of the whereabouts of the Postbag."

The Postbag has been giving way to matters which could not be so well put aside. The amount of space occupied by Sports and Pastimes is of greater length than originally contemplated. Occasionally letters are answered in the body of the column. That method is followed this week. Still, it is satisfactory to know when persons are pleased with what is placed before them. When the contrary is the case they may be trusted to give expression to the faith that is in them.

MISCELLANEOUS.

Mrs. Leopold de Rothschild took part in a golf match with Mr. A. J. Balfour, M.P., on the course of the Ealing Club last week.

Mr. H. A. Stern secured one of the club prizes at the autumn meeting of the London Scottish Golf Club, at Wimbledon, on the 15th inst.

The Kennel Club Show opened on Wednesday, at the Crystal Palace, with 3,385 entries. In the Open Class for collies, the Hon. N. Charles Rothschild's Ch. Quality, of Dunkirk, headed one section of the smooth-haired variety.

Communications for this column should be addressed to the Editor, Jewish Chronicle," 2, Finsbury Square, E.C., with the word "Sports" written in the left-hand corner of the envelope.

LITERARY AND SOCIAL UNION.—The fourth session of the Union will be opened to-morrow, with a dance, at King's Assembly Rooms. Owing to the repairs of the Vestry Hall of the Great Synagogue, the meetings till January will take place at the Stepney Jewish Schools. The new programme includes a large number of interesting literary and social events, as well as a charitable dance.

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The Federation: Its Synagogues and its Work.

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TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In your issue of the 25th September, the Rev. J. F. Stern made a somewhat ill-timed criticism on the Federation and on some of its synagogues. He "called into question the policy of the Federation in extending synagogue accommodation in East London considerably beyond the needs of the districts in which new synagogues have in recent years been opened," and specifically named the Spitalfields Great Synagogue, the Bethnal Green Synagogue, and the newly-opened Philpot Street Synagogue. He added that "to obtain an audience of a Minister" the worshippers in these synagogues "must make their way to Mulberry Street."

In my reply of October 2nd, I pointed out that with the exception of the Bethnal Green Synagogue and the newly-opened Philpot Street Synagogue, no new synagogue has been opened under the auspices of the Federation for many years past. The establishment of the Bethnal Green Synagogue was assisted by the Federation, on the most urgent request from the highest quarters in the community, as supplying a pressing need in the midst of a large Jewish population without any suitable synagogal or religious provision. The Spitalfields Great Synagogue had been, prior to its admission into the Federation, opened for quite a couple of years. It was at that time the centre of some communal unrest. It was admitted into the Federation with the object of minimising dissension, and no-one will dispute that communal solidarity has thereby been strengthened. As Honorary Secretary of the Philpot Street Synagogue Building Committee, I submitted a complete justification for its existence after fifty consecutive years of useful work in another place, the Committee and members having themselves, with but a comparatively small exception, provided the whole of the cost of the newly-opened place of worship.

I further pointed out "that an audience with a Minister" was not alone available in the synagogues named by the Rev. Mr. Stern, but likewise in many others comprised within the Federation.

Having thus demonstrated that he was not justified in making either of his statements, that he was in error and had displayed a lack of knowledge of East London Jewish life, I had hoped he would have accepted the explanations and let the matter rest.

However, this was not to be, and in your last issue he renews his criticism. He raises some fresh points, with which I will endeavour to deal. He finds fault with the official record of the Federation given in the "Jewish Year Book," that it "excludes all reference to the great religious, social and civilising efforts which the Federation had been making during the past twenty years." The Federation, from its own funds, pays for the services only of the Revs. A. Chaikin and C. Z. Maccoby. The other Rabbis—some possessing the *Hatorath Haroah*—are paid by the larger synagogues comprised within the Federation. Are the great "religious, social and civilising efforts" which even those who were the most strenuous opponents of the Federation, twenty or ten years ago, now readily concede to the Federation, less real and effectual because the Federation does not cry them from the housetops? The progress made by the Federation is silently eloquent.

Mr. Stern refers to the Federation Rabbis as the "Rabbis of Mr. Blank's imagination"; nevertheless, he proceeds to extend to them an invitation to attend his synagogue reception. Why should these Rabbis go to Mr. Stern? Does he imagine that his type of orthodoxy specially appeals to them? They may not shine at what Mr. Stern calls "pastoral work," but all who know orthodox Jewish East London regard them as a great religious force. Mr. Stern dwells at inordinate length upon his "pastoral work"; phrases are after all only a form of words; "the work's the thing," whatever the name by which it may be called. This, after all, is only a question of perspective or personal point of view; he may regard "pastoral work" as of the highest importance, others may give the premier place to religious work. Judging by results, the success of the religious work of the Federation Synagogues is patent to all who are willing to see; in the ample congregations—in the extension and enlargement of their places of worship, in the increase in their membership, and in the absence of "deficits."

The Rev. Mr. Stern has peculiar ideas of an *entente*; the way to repair a breach is not to open old wounds, and not to stir up old strife. Mr. Stern knows full well that the Rev. A. Chaikin was withdrawn from the Beth Din because faith was not kept with that gentleman, because the promises made, under which he joined the Beth Din, were not fulfilled. There would not be any difficulty about Mr. Chaikin's return to the Beth Din—neither on his nor on the Federation's part, if his position there were made what it was promised it should be.

I do not understand Mr. Stern grievance with reference to Mr. Maccoby. At the time of the incident he mentions, some correspondence passed, and Mr. Maccoby then denied to me that he told him "he was free to accept his invitation." If Mr. Maccoby preached in Tottenham, his services were previously promised there, and I venture to submit that Mr. Maccoby was more needed at that suburb, with its large Jewish population without a properly constituted synagogue and without a minister, than at the East London Synagogue.

Mr. Stern endeavours to make out that my statement of the facts in reply to his suggested analogy between the colossal synagogue and the Philpot Street Synagogue is "unreliable and misleading." Does he deny that £20,000 was to be wasted on a building which was not needed, and that the payment of £1,000 a year in addition would have been a pauperising element on a district which, without that payment (of course, I exclude the East London and Hambro' Synagogues), is fully defraying the costs of its synagogal needs? Let not Mr. Stern deceive himself into thinking that his mere flourish of the phrase "unreliable and misleading" will carry conviction. He will not thereby deceive a single person familiar with this piece of ancient history, and impartial communal workers have long since realised the inner meaning of the discredited agitation in favour of the colossal synagogue. The less Mr. Stern says on the subject the better. Why did he recall it from the limbo of the past? The colossal synagogue is dead; its demise was duly chronicled in your columns, "deeply lamented by a large circle of friends"—and a larger one of opponents. Although, by its demise, its executors came into £20,000 and £1,000 a year, it is really not a suitable subject for the "in memoriam" columns. It was decently buried a decade or more ago. *Requiescat!*

Touching the question of the density of the local Jewish population, if Mr. Stern really thinks that in the vicinity of Philpot Street it is not greater now than in 1889—I was not, and am not, referring to the period immediately preceding the Aliens Act, but to the colossal scheme year, 1889—I will not follow him in the use of epithets, but content myself with saying that in this, as in other simple commonplaces of East London Jewish life, his view is without any real foundation or justification in fact. It may be useful information to Mr. Stern to know that in the Philpot Street Synagogue (unlike certain other synagogues after the Day of Atonement) every one of the Sabbath and holiday services, morning and evening, has been packed with an overflowing congregation, and that it has been well attended even every week-day morning.

My reference to the question of medical aid at the mission-house in Philpot Street, and my proposition for a counter-effort in connection with the adjoining synagogue, he ignored; nevertheless, I make so bold as once more to return to them. Touching Mr. Stern's plea for those who desire "to obtain an audience with a Minister," I urge, with all diffidence, that, as a rule, these people need an almoner, not a pastor; that, as a rule, our poor are by no means irreligious (steadfastness to faith and loyalty to observance is not infrequently the cause of their, more or less, voluntary poverty); that there are other agencies for setting in motion the beneficent work of our clerical and lay almoners and visitors, and for placing in their hands the wherewithal for supplying the material needs of the poor, so that without these particular "audiences" neither the individual nor the community would suffer in the end. Besides sitting and waiting "to give audiences," I urge there is other pressing work to be done, that must be gone out to, that will never come to us. It is not showy work, it will not lend itself to the *Year Book* or to press paragraphs; it is hard work, to be done in the byeways and in the cold, work demanding unremitting devotion. The minister *is* needed to counteract the Mission—more especially among the children. The growing mass of irreligion—the fruit of the missions' baneful seed—is a malignant growth on the body communal; Jewish in race, name and feature, but no longer in faith, should these people become wrong-doers, it is the community which is saddled with the obloquy.

Laissez faire, doing nothing beyond pulpit fulmination, cannot any longer be justified. The Philpot Street Synagogue, adjoining as it does the Mission Hall, offers a unique opportunity. Why not, as a beginning, a series of Sabbath Afternoon Services with a special effort to attract women and children? Why not the enlistment of the adjoining Jewish Centre to organise and develope the attendance at such services? Given successful "revivalist" services, a local public opinion may be created which would prove an effective antidote to the wiles of the missionaries. There is much to gain by success and nothing more to lose by failure. So long as home medical attendance can only be obtained through the missionaries, and in no other way, and there are circumstances under which neither the Parish Doctor nor the Hospital are available, some among the "long file outside the Christian Conversionist Mission Hall" may be only seeking this help which they cannot obtain elsewhere! I do not palliate or excuse their attendance, but before we can judge justly, we must consider all the circumstances. It is not only those "who have a faith to sell" who are to be saved—there are the children. Once the parents are brought into contact with the missionaries, familiarity becomes easy, it is the children who are the real victims and whom we should pity the more, whose faith is undermined and shaken, who are lost to Judaism—and to all sense of religion. By merely ignoring the growing canker which is eating into the vitals of the religious life of these children, we are sowing the wind and the coming generation will reap the whirlwind.

In the Jewish Centre in Philpot Street, we have young men ready and eager to charge themselves with a mission; the Philpot Street Synagogue authorities are prepared to place their fine synagogue at the disposal of an organised effort, but such an effort will need the combined zeal of our workers—clerical and lay. Who will step into the breach? Who will put up a fight, even though it be a forlorn hope—to save these children? Who will lead the attack?

Yours obediently,

119, Farleigh Road, Stoke Newington.

JOSEPH BLANK.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In your issue of September 25th, Mr. Stern has ample cause of complaint which, fully as he went into details, is yet somewhat vague, but his letter in your last issue is more to the point on synagogal matters, and on the missionary part of a minister's work he is too reticent. I therefore feel compelled to address you as an eye-witness of the daily life in the principal centres of the Federation.

I do not know Mr. Blank's East End experiences, but I must contradict his assertion that the work of the medical missions is practically killed by the establishment of the Great Synagogue on one side and the Lewis Settlement on the other.

For years there have been adjacent Federation Synagogues which should have been capable of reclaiming our misguided brethren without the institutions named above, had the task been systematically undertaken. That this has not been done up till now I will endeavour to show.

For example, if Mr. Blank's Rabbis will visit Philpot Street, say on Tuesdays between 11 and 2, they will find a mixed crowd of our alien brethren (and many who ought to know better) exposed to the pitiless elements, clamouring for medical relief and a dose of Christianity thrown in. Surely here is their opportunity for a work which, when accomplished, would cover them with glory.

Of course, an English Jew must necessarily deem it a grave oversight of the Federation and its ministers to allow two such forts on each side of the mission, and yet be powerless to combat the evil, while but a stone's throw away there is the London Hospital, which so largely participates in Jewish bounty. I am aware this is an old problem, but, as I know personally, some prosperous members of the Federation (business men and women), whether to escape a donation to the Hospital or learn Christianity, I know not, travel a couple of miles to the mission for its dentistry, medicines, etc.

Verily, here is real work to be done, and if the Rabbis succeed in reclaiming these cases by their influence, then the remainder, and they are legion, may be induced to travel the right path of our ancient faith.

But Mr. Stern is a man of many parts and does not waste time; yet, though he complains of antagonism in synagogue building whilst he has the necessary accommodation to offer, he would, I feel sanguine, be soothed and in a large measure satisfied if, to justify this latest Federation structure, it effectually destroys the eyesore to the orthodox to which I have directed attention, and reclaims the ignorant and others from an erring path.

Then, when this is accomplished, one and all would heartily endorse Mr. Blank's observation that "his rabbis do work amongst the poor." Unfortunately, they have not yet made their mark. Here, then, is their chance.

Yours obediently,

299, Mile End Road.

S. HART.

DEAL STREET OLD GIRLS' GUILD.—A social gathering will be held on Saturday evening, the 31st inst., at 7 o'clock. All "old girls" of the school will be cordially welcomed.

DEAL STREET HEBREW AND RELIGION CLASSES.—Through the kindness of a few friends the children of the above classes had a substantial treat on Wednesday week. About 500 children were present and were regaled with sweets, cakes, fruit and a magic-lantern display.

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MUSIC and DRAMA

M. Henry Bernstein's New Play "Israel."

Our Paris correspondent writes:—The new play "Israel," which is now being performed at the Réjane Theatre, has met with a mixed reception. Its author, Henry Bernstein, the celebrated dramatist, states that it was his desire quite impartially to submit and solve a problem. The spirit of anti-Semitism which has been revived to some extent recently, gives the piece greater actuality. Yet the anti-Semitic Press declares that the new drama can only serve their cause. The theme of the play is, briefly, as follows: A young nobleman, head of an anti-Semitic group, wishes to expel from the aristocratic club of which he is a member, a Jewish banker, named Gutlieb. To this end he provokes and insults him. But it transpires that the banker had had illicit relations with a duchess, member of one of the most noble families in France, and that the young man is actually the illegitimate son of the banker. When he has torn this secret from his mother he sees no other remedy for the situation but suicide. In reality, there is not much of a Jewish problem in this, and if, instead of being a Jewish banker, the father of the young aristocrat had been a simple workman, the dramatic situation would have been quite as powerful. In the course of the drama, long discussions, the thesis and anti-thesis of the question of the day, Semitism and anti-Semitism, are introduced. It is evident that Bernstein's sympathies go out to those for whom religious barriers do not exist, and who do not recognise a retrograde movement such as the one which the young nobleman favours. It is none the less true that the effect produced by his play varies according to the sentiments of the spectator, that is to say, whether he is an anti-Semite or a philo-Semite, and I am convinced that everyone of the audience, on leaving the theatre, maintains his opinions or prejudices. Gutlieb is represented with the qualities and also the defects which the author ascribes to us as inherent in his race. It is, in fact, this race which triumphs since the representative of the nobility succumbs before it. The rôle of Gutlieb is a fine one; he shows with legitimate indignation how the Jew, while subjected to insults, yet raises his head and is conscious of his dignity as a man. Indeed, the uncle of the young aristocrat exclaims, "There are noble men on both sides." Nevertheless, the play (which is to be produced also at the Deutsches Volkstheater in Vienna), leaves a somewhat unpleasant impression upon one which confirms the opinion of another of our coreligionists, M. Nozière (Weil), who last year introduced the Jewish question in a different form in his play, "Le Baptême." *A propos* of "Israel," he wrote a few days ago:—

> To introduce Jewish characters into a play is not without danger. I know it from experience. The author risks being accused of anti-Semitism if he does not make the Jew whom he creates a person of the highest morality and excellence. The coreligionists of his hero do not forgive the author for having disclosed some of the failings of the race.

M. Bernstein contributes an article to the *Matin*, in the course of which he says:—

> I am very glad to be a Jew. I do not say that I am proud of it; it has always seemed to me ridiculous to plume one's self on an event so involuntary as one's birth. But, after all, I am very glad. I feel strongly that this increase of secret life, which is called "temperament," and which makes the artist, I owe for the most part to my origin. And not to love it would be ungrateful and cowardly, would it not? . . . The one thing I have in common with the anti-Semites is that I despise, even more strongly than they do, the Jew who apologises for being a Jew, whose every attitude, every insinuation, every admiration, is a vile excuse in disguise. And the shameful slights, which a man of feeling could never live through and which the Jewish snob swallows patiently at each stage of his cringing career, have always delighted me, as if they were my own personal vengeance.

Mr. Alfred Sutro's new play, which Mr. George Alexander is producing at the St. James's Theatre, on Wednesday, November 11th, is entitled "The Builder of Bridges." It is in four acts, and the action takes place in London at the present time. The principal parts will be played by Mr. Alexander and Miss Irene Vanbrugh.

Mr. Isador Epstein, who was the solo pianist at last Wednesday's Promenade Concert at Queen's Hall, where he played the solo part of Paderewski's "Polish Fantasia" for pianoforte and orchestra, has been specially engaged by the National Sunday League to repeat his performance of that work at next Sunday evening's concert at the same hall.

The series of German performances being given by Mme. Eleanore Driller at the Cripplegate Institute is an enterprise deserving of every encouragement. Last week the company produced Max Dreyer's comedy, "In Behandlung." The choice of the piece was not particularly happy. It is almost devoid of wit, and when it is not banal and tedious it becomes indecently suggestive. It gives, however, some opportunities for excellent acting, and Mme. Driller, in the leading rôle, a lady doctor who is made "respectable" by a mock marriage with a gentleman lady's doctor similarly situated, made the most of her opportunities. There was tantalisingly little staginess about her performance, but one realised that the picture she presented was the truer on that account. She was ably supported by the rest of the company, which includes several coreligionists. May we make a suggestion to Mme. Driller? Why not make it clear on the programme whether the ladies of the company are married or single? We refrain from mentioning their names for fear of committing some dreadful mistake!

This year's season of Symphony Concerts by the Queen's Hall Orchestra opened brilliantly last Saturday. There was an immense audience, the principal attraction being M. Ysäye, who, together with Mr. Maurice Sons, played the solo part of Corelli's Concerto Grosso No. 8 for two violins, string orchestra and organ. M. Ysäye also played the solo part of the Beethoven concerto, and Sir Edward Elgar conducted the first performance in London of his charming suite (No. 2) "The Wand of Youth," and his overture "In the South." The next Symphony Concert will be given on November 14th, when Berlioz's "Faust" will be performed by the Hanley Glee and Madrigal Society and soloists.

Mischa Elman was the soloist at last week's Sunday concert at the Queen's Hall. He will play at the first of the Ballad Concerts to-morrow, at the first of the Symphony Concerts by the London Symphony Orchestra next Monday, and the following Saturday he gives his only recital in London this season, at the same hall.

On November 24th, M. Eduard Colonne will conduct one of a series of concerts at the Royal Odeon in Munich, arranged for the purpose of giving an opportunity to the public to study the methods of various conductors of European reputation. On the last night of M. Colonne's appearance as conductor at the Queen's Hall Promenade Concerts, he was very warmly received, and was compelled to repeat the performance of one or two pieces. On leaving the platform at the conclusion of the last item he conducted, he had a very hearty "send-off," for the veteran conductor had made himself very popular among the "Prom." audiences.

The members of the North London Choral and Social Society attended in large numbers at the Highbury Athenæum last Tuesday week, when an interesting paper on "Beethoven," by Mr. Ivor Warren (read by the Rev. D. Wasserzug) was given with vocal and instrumental illustrations. A promising young pianist, Master Lionel Levinson, gave a clear and musicianly reading of one of Beethoven's earlier sonatas; Mr. Julian Levy showed himself to be possessed of a fine baritone besides dramatic perception in his singing of "In Questa Tomba"; Miss Frances Freeman (a pupil of Mr. Warren) sang very pleasingly "Kennst du das Land?"; Miss Eugene Ritte (soprano) gave a really delightful rendering of "Die Buss Lied"; whilst another interesting example of the master was provided in a piano and violin sonata, well played by Mr. Percy Kahn and Miss Rita Bamberg. Mr. Warren himself closed an enjoyable evening with the famous tenor song "Adelaide," singing with rare sympathy and artistic insight. Mr. Percy Kahn acted as accompanist throughout the concert.

Miss Violet Defries announces a vocal recital for Tuesday evening, November 3rd, at Broadwood's, Conduit Street. She will have the assistance of Signor Lorenzo Valenti.

Miss Matilda Ellis's pupils' recital will take place at the West Hampstead Town Hall on November 14th.

Messrs. John Brinsmead and Sons announce a series of popular concerts at the St. James's Hall, commencing on November 5th. The artists engaged for these concerts include Miss Ida Kahn and the Misses Edie Marr and Briana Prager. The two last-named young ladies have also been engaged for a concert at Greenwich on November 28th, by the People's Concert Society.

Professor Michael Hambourg has been appointed a professor of the piano for advanced pupils at the Guildhall School of Music.

On Friday last, Miss Fanny Brough, President of the Ladies' Theatrical Guild, gave an "at home" at their rooms in Great Russell Street to the members, and a very large number of our coreligionists being among those present. Contributions of clothing for those seeking engagements are greatly needed.

Mr. Jerome K. Jerome has written an interesting and in part amusing play, "Fanny, and the Servant Problem," which is being performed at the Aldwych Theatre. It affords Miss Fannie Ward, the American actress, ample opportunities of displaying her remarkable abilities, both in light and serious vein. Miss Ward is supported by a capital cast, which includes several favourites of a former generation.

Miss Dadine Sutherland played pianoforte solos by Chopin and Liszt at a concert at the United Arts Club yesterday week. She was compelled to grant an encore for her rendering of Liszt's Twelfth Rhapsody.

A work by Mendelssohn which is rarely performed, his Sextet for Pianoforte and Strings, will be given at next Sunday evening's concert at the South Place Institute, by Miss Evelyn Suart, Mr. John Saunders's quartet and Mr. George Yates. A little-known work by Dvorak will also be performed on this occasion.

Master Louis Levy (pupil of Signor Guido Papini) was selected to play violin solos last Friday at the distribution of awards at the London College of Music. Master Levy gave Svensden's "Romance" and De Beriot's "Fantaisie de Ballet," the latter of which was very well appreciated by the large audience, the player being recalled several times.

Our Vienna correspondent writes that Morris Rosenfeld's poem "Wohin?" has been set to music by a Hungarian composer, Geza Polgar. The song was sung for the first time by an American, Rosina Rossi; it was also given at a "Rosenfeld evening" held recently in Budapest.

Mr. Theodore Byard gave a vocal recital, under the management of the Concert Direction Daniel Mayer, at Bechstein Hall yesterday week. Mr. Byard has a deep baritone voice, and sang extremely well, in four languages, no less than twenty songs. His rendering of Saint-Saëns "L'enlèvement," for which he was encored, was especially good. M. Charles Levadé was the accompanist.

Miss Ettie P. Kossick, a young and talented violinist from Cape Town, delighted the audience last Sunday at the Gaiety Theatre, Chatham, with her playing.

FREEMASONRY.

At the meeting of the Samson Lodge, No. 1668, held at the Café Royal, Regent Street, last week, W. Bro. Baron David Barnett, P.M., P.L., who has acted as Hon. Secretary for over thirty years, was presented and invested with full regalia appertaining to London rank, to which dignity he was unanimously selected by the Past Masters of the Lodge in April last.

A meeting of the Montefiore Lodge was held on Tuesday at the Café Royal, the W.M., Bro. Martin Benscher, presiding. Prominent on the agenda was the passing of a vote of congratulation to W. Bro. N. P. Vallentine, the Secretary, accompanied by the presentation to him of the full dress and undress clothing and regalia of the Grand Lodge office of London Rank, to which he had been appointed by the Grand Master. The W.M. and several Past Masters and members expressed the deep obligation of the Lodge for the valued and unremitting services which had been rendered by Bro. Vallentine during many years as Past Master and Secretary, and congratulated him upon the well-merited honour which had been bestowed upon him. The resolution was proposed by Bro. S. Sasserath, seconded by W. Bro. John Manger, J.P., and carried by acclamation. Bro. Vallentine replied in feeling terms. At the banquet which followed further expressions of the good feeling of the members were tendered to him. The toast of his health was received with every mark of cordiality and heartiness. The regalia, etc., were much admired, as they are unusually elaborate and massive.

Periodicals for Colney Hatch Asylum.

◆

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I shall be greatly obliged if you will kindly allow me, through your columns, to ask your readers for weekly and monthly papers which they may not require after reading, for the use of the Jewish patients of the Colney Hatch Asylum. Gifts of Yiddish, German and French periodicals are particularly desired.

I take this opportunity of heartily thanking those who have hitherto interested themselves in the inmates by sending same during the past year. Some cannot be thanked in any other manner, as I do not know their addresses. They will, I am sure, regard the joy they have given to the large number of poor people as sufficient recompense for the trouble entailed.

Will donors kindly send parcels addressed to me at the Asylum?

Yours obediently,
SOLOMON LIPSON, Jewish Minister,
L.C.C. Asylums.

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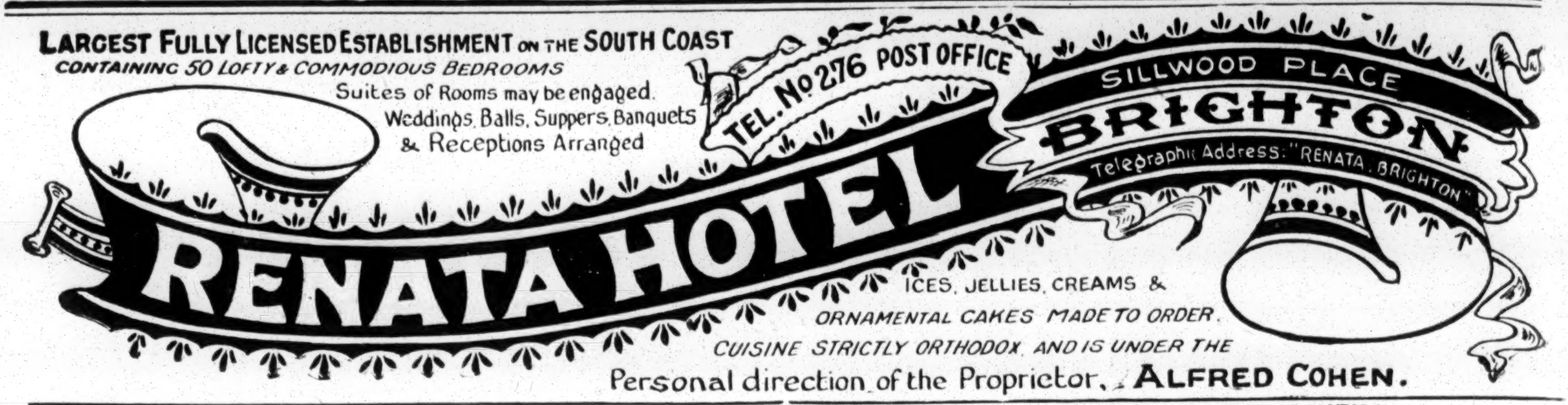

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Union of Jewish Literary Societies.

[**Communicated.**]

A meeting of the Council was held last Monday at Jews' College. There were present :—

The PRESIDENT, in the Chair ; Mrs. Eichholz, Miss L. Hands, the Rev. S. Levy, Dr. Charles Singer, Messrs. Israel Cohen, F. S. Franklin, Cecil A. Franklin, A. M. Hyamson, Albert H. Jessel, Leon Simon and F. S. Spiers.

A letter from the Rev. D. J. Devons was read, in which he said he was endeavouring to form a Jewish Literary Society in York.

The Union decided to ask the Jews' College Literary Society to co-operate with them in arranging for a series of six lectures on The Modern Period of Jewish History, the series to consist of the following lectures :—The Story of (1) Intellectual Emancipation ; (2) Political Emancipation ; (3) Religious Reform ; (4) Jewish Scholorship ; (5) Persecution ; (6) Modern Progress.

It was also arranged that a meeting should be held on Saturday, November, 21st, at the University College, Gower Street, in aid of "Shalom Aleichem," the well-known Yiddish author. Mr. Israel Cohen, in conjunction with the Hon. Secretary, was asked to make the necessary arrangements.

The Presidential Address is to be delivered by the President of the Union of Jewish Literary Societies on Monday, Nodember 2nd, at University College, Gower Street. The subject of the address is to be "Torah and Veda, a Comparison and a Contrast."

All members of constituent societies and their friends are asked to attend.

MURDER OF A JEWESS.—A young girl under eighteen years of age named Esther Praeger, who is known to have been leading an immoral life, was on Saturday last discovered dead in her apartment in Bernard Street, Russell Square, having apparently been strangled by some person who is still at large. The inquest was opened on Wednesday and adjourned till Monday next. Praeger was a native of Poland and arrived in this country about three years ago.

FRANCO-BRITISH AWARDS.—In addition to the firms mentioned last week, Godfrey Phillips and Sons gained a Grand Prize in the Tobacco Section; and A. Frankau and Co., Grand Prize, and Alexander Marks and Son, a Gold Medal in the Brush Making and Smokers' Requisites Section. The highest distinction that the Franco-British Exhibition can bestow has been awarded to Messrs. J. S. Fry, and Sons, Ltd., of Bristol and London, for their Cocoas and Chocolates. The "Grand Prix" awarded to them by the French and English Jury is another proof—if proof were needed—of the superiority of their manufactures. The firm is to be congratulated on its latest success in open competition. The following scale of marks has been used to determine the merits of an exhibit and to fix the award that should be made :—Exhibits receiving markings ranging from 30 to 40 inclusive, honourable mention ; exhibits receiving markings ranging from 41 to 60 inclusive, Bronze Medal ; exhibits receiving markings ranging from 61 to 74 inclusive, Silver Medal ; exhibits receiving markings ranging from 75 to 84 inclusive, Gold Medal ; exhibits receiving markings ranging from 85 to 94 inclusive, Diploma of Honour ; and exhibits receiving markings ranging from 95 to 100 inclusive, Grand Prix.

SANDY'S ROW SYNAGOGUE.—Mr. and Mrs. A. Hassnovitch, of Morgan Street, Bow, have presented a silver Kiddush Cup, in memory of their late son, and Mr. and Mrs. Joseph Marks, of Tenter Street, Spitalfields, a plush mantle for a Sepher Torah to this synagogue, on the occasion of their son's Barmitzvah.

TOTTENHAM HEBREW CONGREGATION.—Last week a meeting of the two existing congregations was held, the Rev. C. Z. Maccoby in the Chair. It was decided to form a Committee, consisting of twenty, ten selected from each body. The following were elected : Messrs. A. Rosenberg, President ; H. Hoorovitz, Vice-President ; A. Harris, Treasurer ; H. Levitt, A. Bendel and Levy, Trustees ; P. Hobsbaum, T. Geis, and J. Unermann, Auditors.

B'NOTH ZION ASSOCIATION HEBREW AND SABBATH CLASSES.—An examination of the these classes, by Mr. Leon Simon, took place at the schools where the classes are held, on Monday evening, the 12th. The Hon. President, the Hon. Mrs. Louis Montagu, was present, accompanied by several friends. She has for some time taken great interest in the work of the Association, which is entirely in the hands of a very small Committee of workers, consisting of Mrs. Leibster, Vice-President ; Miss Troubman, Treasurer ; and Miss B. P. Morris, Hon. Secretary ; the success of the classes depending mainly upon their efforts. Mrs. Montagu evinces practical interest by collecting for the funds. During the past year she has succeeded in obtaining, with her own subscription as well as that of Lord Swaythling, the sum of £52. The classes were founded by the B'noth Zion Association nearly seven years ago, of which Mrs. L. A. Levy has been President during that time. Miss J. Newman, the Hon. Secretary, will be glad to receive subscriptions and donations, which will be gratefully acknowledged. The Committee are most anxious to offer their best thanks to the Hon. Examiner, Mr. Leon Simon, who spent several hours at the classes, which he has promised to re-visit at an early period.

BOROUGH SYNAGOGUE.—The fruit sent for the decoration of the Succah was distributed on Simchas Torah amongst some 300 children who attended the service on that day. The Chasan Torah, Mr. L. Teller, and the Chasan Bereshis, Mr. M. Davis, supplied the children with sweets and cake.

HOME FOR AGED JEWS.—An entertainment was given on Sunday by Mr. and Mrs. C. Nordheim.

MR. LEOPOLD DE ROTHSCHILD presided on Wednesday at the festival dinner of the new Ealing Hospital. The donations included £100 each from the Chairman and Messrs. N. M. Rothschild and Sons, and £50 from Mr. Alfred de Rothschild.

SIR EDWARD STERN has presented the village of Lyne, Surrey, where he resides, with a club of a non-political and non-sectarian character, which was opened on Wednesday by the donor, who was accompanied by Lady Stern. On behalf of the parishioners a silver bowl was presented to them as a memento of their silver wedding.

DURING the month of Tishri, the Rev. David Kohn-Zedek delivered sixteen lectures in Hebrew, English and German.

THE Cathkin Laundry (London), Ltd., Putney, caters for a West End Trade, its leading features being the whiteness of its linens and the softness of its flannels. The linens are not bleached with chemicals, but are thoroughly washed with the best soaps.—[ADVT.]

A MOTHER'S HAPPY THOUGHT.

A lady writing from Ireland says : I went to see my sister's baby, who was very ill indeed. She had been up for nights with him without undressing ; he was crying all the time as with some internal pain. The doctor told her he could do nothing except put him in a warm bath, which gave him a little ease for the time being.

"I thought of Steedman's Soothing Powders which I used for my own children ; and next day I sent some to my sister, when she gave the child half a powder according to directions. For the first time for a fortnight she and the baby, and, in fact, all the household, had a good night's sleep, and the little fellow has continued to improve ever since."

These powders do not contain poison, nor are they a narcotic ; but they act gently on the bowels, thus relieving feverish heat and preventing fits, convulsions, etc.

The Powders are sold by all chemists, or Steedman & Co., 272, Walworth-road, London, will forward a packet post free on receipt of 14 penny stamps. [ADVT.]

IN THE PROVINCES.

MANCHESTER.

Jewish Working Men's Club. At Derby Hall, on Sunday, a testimonial was presented to Mr. Levy Davis for his past services as Hon. Secretary for a period of fifteen years. The testimonial consisted of a framed illuminated address engrossed on vellum, together with a silver epergne and rose-bowl, both of which were suitably inscribed. The presentation was made by Mr. B. STEEL, the President, who alluded to Mr. Davis's energy, zeal and untiring efforts for the welfare and progress of the club.

Mr. H. MEYERSTONE said, as Treasurer, it had been his privilege to serve with Mr. Davis for many years, and he could testify to the great amount of time Mr. Davis gave to the services of the club which he attended nearly every evening.

Tributes were also made by the Revs. Dr. B. Salomon, J. H. Valentine and H. Levin, and other speeches were delivered.

Mr. LEVY DAVIS, who was most enthusiastically received, suitably responded.

North Manchester Synagogue. Last Sunday, in the hall adjoining the North Manchester Synagogue, presentations were made to Messrs. Henry Cohen and Julius I. Loewy, in recognition of their services. To Mr. Cohen, who had acted as Treasurer of the synagogue for eight years, an illuminated address, engrossed on vellum, and framed, together with a silver candelabra, was presented.

Mr. B. BALABAN, who made the presentation, said that Mr. Cohen had been one of those who had helped to found the synagogue, and he had worked strenuously and zealously and made a most capable and model Treasurer. He was, likewise, an excellent communal worker, as he gave his time and his energies for such institutions as the Jewish Hospital, the Talmud Torah and the Jewish Home and Shelter, all of which were indebted to him in some shape or form.

Mr. HENRY COHEN tendered his grateful thanks for the presentation.

Mr. N. ROBINSON, on behalf of the Committee and members, presented to Mr. Loewy an illuminated address and a pair of silver candlesticks. Mr. Robinson spoke of the many and valuable services rendered by Mr. Loewy, especially those in connection with the large sum he had been instrumental in collecting, and by means of which the mortgage of £800 on the synagogue had now been redeemed.

Mr. LOEWY, in acknowledgement, said that the congregation were fortunate in the fact that peace had always reigned among the members.

Subsequently the members and friends were entertained by Messrs. I. Harris and A. Silverstone (Chosen Torah and Chosan Bereshith).

A "Siyum" took place in the Beth Hamidrash of the North Manchester Synagogue on Shemini Etseret. The Rev. B. Shaffer delivered a learned discourse before a crowed assembly.

Zionist Association. An interesting syllabus of Saturday evening lectures has been arranged for the winter session, which will be opened to-morrow evening by Dr. C. Weitzmann with a lecture on "The Outlook." Subsequent lecturers will be Professor H. W. Hogg, M.A. (Manchester University), Drs. J. M. Salkind, N. C. Haring, Daiches and I. Simon, the Rev. H. S. Lewis, M.A., and Messrs. Elkan N. Adler, M.A., I. Cohen, B.A., L. Simon, B.A., S. B. Rubenstein, L. J. Stein (Oxford) and M. Weitzmann.

Ito, Junior Branch. The officers and Committee were re-elected recently, with the addition of Mr. Flax as Vice-Chairman. A hall in Bent Street, Cheetham (opposite the Talmud Torah) has been secured as temporary premises.

Talmud Torah. A conversazione in aid of the Talmud Torah was held at the Assembly Rooms, Cheetham, on Tuesday. The first part of the evening was devoted to a musical programme, to which Miss F. Jacobs and Miss E. Gordon, Messrs. M. Laski, M. Goldberg, N. Miller and M. Bergbloom contributed. Mr. Maurice Davis acted as accompanist. Mr. Morris Laski was M.C.

Messrs. Weinberg Bros., of Nottingham, have sent a donation of £10 towards the decoration fund of the Talmud Torah.

Miscellaneous. A Jewish Patrol of the Baden Powell Scouts has been formed. Mr. S. Levy is Patrol Leader.

At the inaugural meeting of the Albert Park and Grosvenor Branch of

BROWN'S BRONCHIAL TROCHES.

Cure COUGH, COLD, HOARSENESS and INFLUENZA
Cure any IRRITATION or SORENESS of the THROAT
Relieve the HACKING COUGH in CONSUMPTION.
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Clear and give STRENGTH to the voices of SINGERS.
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Also 270, COMMERCIAL RD., STEPNEY, LONDON, E.

Application for agencies from gentlemen able to influence business invited.

the Hospital Saturday and Convalescent Homes Fund, Mr. George Aaronson was unanimously elected Chairman for the coming year.

The Broughton Social Club, formerly the Manchester Junior Social Club, held a successful social evening last Sunday. Mr. V. Bernfeld, one of the oldest members, was presented with a writing-case by his fellow-members, on his departure for Glasgow.

A quantity of fruit and cakes was sent to the Home for Aged and Needy by the ladies of the Succah Committee of the Higher Broughton Synagogue.

LEEDS.

Jewish National Students' Society. On reading in the *Jewish Chronicle* of the formation of a Students' National Society here, the Hon. Secretary of the Oxford University Zionist Society, and Mr. Selig Brodetsky, Hon. Secretary of the Cambridge University Zionist Society, have conjointly written to the Hon. Secretary of the Leeds society. They state that at a conference of Jewish students of Oxford and Cambridge, it was resolved to inaugurate a general Jewish Students' Zionist Association throughout Great Britain, and expressed the hope that Leeds and Manchester would become affiliated.

Jewish Institute. The first concert of the season was given last week by Mr. H. Morris, Chairman. During the evening, Councillor M. Myers, President, made an appeal to the ladies to become associates. He was sure that under the chairmanship of his friend, Mr. Morris, the coming season would not lack its usual interest.

Chevras. A special meeting was held last week by the Court Hope of Israel Lodge (A.O.F.), 6951, when Bro. Victor Lightman was the recipient of a certificate of merit, for sevices rendered to the Lodge. Among those present was the Chief Ranger. Bro. D. Bernstein (Ranger), in making the presentation, said that whenever the Lodge found itself in need, they had only to acquaint Mr. Lightman of the facts, and they could rest assured everything would be done by that gentleman. Whether it be financial or other assistance, Mr. Lightman had never been found wanting. Other speakers having endorsed the Ranger's remarks, Mr. Lightman responded. A number of members were enrolled.

LIVERPOOL.

Jewish Literary Society. The annual meeting of the society was held last Sunday in the Prince's Road Synagogue Annexe, Mr. B. L. Benas, J.P., President, in the Chair. The report and balance-sheet were adopted, and thanks were tendered to the retiring Executive. The following were elected for the ensuing year: Mr. B. L. Benas, J.P., President; the Rev. S. Friedeberg, B.A., and Mr. Bertram B. Benas, B.A., LL.B., Vice-Presidents; Mr. George H. Cohen, B.A., LL.B., Treasurer; and the Rev. I. Raffalovich, Hon. Secretary. A Committee was also elected. The Chairman informed the meeting that the Society had been honoured by the decision of the Union of Jewish Literary Societies to hold their next conference in Liverpool on February 14th. In order fully to cope with the work entailed by the Conference, a Reception Committee was appointed.

The opening lecture of the session will take place at the Prince's Road Annexe next Sunday at 5.30 p.m. (the hour at which all Sunday lectures will commence), when Sir Edward Russell will deliver an address on "The Right Use of Sacred Literature by persons of average intelligence and education." Among future lecturers are: The Lord Mayor (Dr. Caton), the Rev. H. S. Lewis, M.A., Dr. E. W. Hope (City Medical Officer), the Rev. A. A. Green, the Rev. H. Burman, Messrs. Joseph Prag, J.P., Selig Brodetsky, B.A., Herbert J. Davis and Herbert M. Adler, M.A.

Young Men's Zionist Association. The Committee are making arrangements for an active winter session, both in social and literary work. Concerts and social evenings are to be held monthly in the Zionist Hall, and indoor recreation for members in the form of chess and draughts will be provided. The literary programme will be confined mainly but not exclusively to subjects of Zionist and Jewish national interest, and will include a course of six lectures on Palestine. The opening address of the session will be delivered at the Zionist Hall, 58, Bedford Street, to-morrow evening at 7 o'clock, by Mr. B. L. Benas, J.P., on "Some Aspects of Modern Jewry." Non-members (ladies as well as gentlemen) are invited.

Jewish Lads' Club. Last Sunday evening, the club held its annual meeting. Mr. R. Black presided. The following were elected: Messrs. R. Black, President; S. Wolfsohn, Vice-President; S. F. Goodman, Hon. Secretary; H. Matthews, Treasurer.

Birmingham. The inaugural meeting of the winter session of the Jewish Young Men's Association will take place next Sunday, when the President, Mr. Albert H. Jessel, K.C., will deliver his Presidential address, entitled "Some Anglo-Jewish Problems of the Future." An interesting programme for the forthcoming session, including a dramatic performance, to take place at Edgbaston Assembly Rooms, has been arranged.

Birkenhead. Councillor A. Bloom, Mayor of Birkenhead, held two civic receptions last week, which were very largely attended, and were described in the local Press as the most brilliant functions of the year held in the borough.

Blackpool. The election of officers of the United Hebrew Congregation was held at the Synagogue Chambers, Springfield Road, last Sunday. The following were elected: Messrs. H. Davidson, President (re-elected); M. Leman, Vice-President; B. Rosenzweig, Treasurer; Nathan Scheff, Hon. Secretary. A Committee was also elected. The President expressed satisfaction at the flourishing state of the congregation. Thanks were accorded to the retiring officers.

A Benevolent Society has been recently formed, with Mr. M. Shaffer as President; Mr. H. Kauffman, Vice-President; the Rev. D. Caplan, Treasurer; and Mr. Nathan Scheff, Hon. Secretary.

Bradford. The first concert of the season was held last Sunday at the Jewish Institute. The hall was packed, and a large number of artists assisted. This was the first of a series of concerts to be given during the coming winter.

The Rev. Dr. Strauss has accepted an invitation to deliver the Hospital Sermon at Grimsby next Saturday during his visit there for the Zionist mass meeting.

Brighton. The Rev. A. C. Jacobs, preaching his sermon on the first day of Tabernacles, made the following sympathetic reference to the late Mrs. Jacob Cohen: A veritable אשת חיל, a pious and charitable woman, following the traditions of our sacred faith most scrupulously. One of the best of wives and mothers, who, by her kindly nature and tact, kept her large family united. I feel certain all this Congregation will sympathise with the family who are mourning, and if they will but keep in mind the piety of their mother and remain faithful to her teaching and preserve the unity she was so anxious to maintain, it will be the best way of honouring her memory.

Cardiff. The Rev. H. Jerevitch (late of Nottingham) arrived in Cardiff last Friday to take up his duties as Minister to the Cardiff Hebrew Congregation (Cathedral Road).

Dublin. The Lord Lieutenant has appointed Mr. Edwin Maurice Solomons, M.A., of Bewley's Chambers, Fleet Street, Dublin, and Edmonton, Mount Eden Road, Donnybrook, to His Majesty's Commissioner of the Peace for the County of the City of Dublin.

An enjoyable evening was spent last Sunday by the Committee of the Young Men's Zionist Association at the house of Mr. and Mrs. A. M. Zaks, on the occasion of Dr. S. Levy's departure from Dublin to take up his professional residence in Manchester. Mr. A. M. Zaks, the President, presented Dr. S. Levy with a souvenir from the Committee of the Association, and referred to Dr. Levy's work for Zionism in Dublin. Dr. Levy was presented with a testimonial sometime ago on his retiring from the office of Hon. Secretary, which he had occupied since the establishment of the Association.

Glasgow. The Glasgow Jewish community has just lost one of its oldest members in the death of Mr. Mark Cohen, who had resided here for the last fifty years. He came to Glasgow from Berlin as a boy, and started the business of metal-broker, which, by his integrity and industry, he raised to one of the most flourishing of its kind in the West of Scotland.

Hanley. By the death of Mrs. Hannah Greenberg, which occurred last Saturday, the community has suffered a severe loss. Prior to her illness, Mrs. Greenberg had taken an active interest in local Jewish charitable work, and was some years ago President of the Jewish Ladies Benevolent Society. She endeared herself to all with whom she came into contact, and it will be hard for her numerous friends to realise that her genial presence has passed for ever from their midst.

Middlesbrough. The inaugural meeting of the session of the Jewish Literary Circle, will be held next Wednesday, when the Rev. Harry S. Lewis, of Manchester, will read a paper on "Nachmanides."

The Congregational Succah was decorated under the supervision of Mrs. I. Bloom and Miss Wilks, and was greatly admired.

At a largely attended and influential meeting of ratepayers in the Acklam Ward, Mr. Abraham Bloom was adopted as a candidate for the Ward at the approaching Municipal Election.

Newcastle-on-Tyne. Mr. B. Leventhal has presented a white silk curtain for the Ark to the Beth Hamidrash, Villa Place.

On Tuesday, a meeting was held under the presidency of the Rev. B. N. Michelson, B.A., at the residence of Mrs. Gabriel Woolf. The ladies present decided to form themselves into a Committee, with Mrs. G. Woolf as Treasurer, and Miss Ethel Brown as Secretary, for the provision of free dinners for necessitous Jewish school-children.

The session of the Jewish Literary and Social Society opens next Sunday with a lecture by Sir Isambard Owen, on "The Origin of Universities."

Portsmouth. The decoration of the Congregational Succah was entrusted to Mrs. M. Hart, who was assisted by Mrs. Isaac Phillips, Miss D. Hart, Miss Tanchan, Miss A. Van Raalte and Mr. N. Phillips. The old historical pictures, the gift of the late Alderman Emanuel Emanuel, of Grove House, Southsea, adorned the Succah. Flowers and evergreens were sent by Sir F. Fitz-Wygram and by Mrs. Isaacs and Mrs. S. T. Abrahams.

Southampton. In his discourse on Shemini Etseret, the Rev. J. B. Morrison made special reference to the late Mrs. Levene, who died on the 8th inst.

South Shields. At a general meeting of the Hebrew Congregation held recently Mr. M. Kossick was elected President; Mr. M. Levy, Vice-President and Treasurer; and Mr. J. Levy, Hon. Secretary. Messrs. J. Jackson and L. Freeman were added to Committee.

Sunderland. A pleasant function took place on Sunday evening in the schoolrooms adjoining the synagogue, Moor Street, when a presentation was made by the subscribers to the Hebrew Board of Guardians to Mr. D. Abrahams, who has for the last seven years acted as Hon. Secretary of the Board, and had just attained his seventieth birthday. The presentation consisted of an illuminated address and a silver cup bearing a suitable inscription.

West Hartlepool. Mr. A. Barnett and Mr. and Mrs. Lipman entertained the school children and the members of the congregation to a social evening in celebration of Mr. Barnett and Mr. Lipman having been Chasan Torah and Chasan Bereshis respectively.

York. Mr. M. Liggi, President of the Congregation, has presented several copies of the Pentateuch to the Hebrew Classes attached to the synagogue.

HOME AND HOSPITAL FOR JEWISH INCURABLES.—In accordance with her annual custom, Mrs. M. Duparc collected from a few friends an amount adequate to regale the patients of the institution with a poultry dinner, fruit, etc., on Sunday last. In the evening, a musical entertainment was given in which the following took part: Mrs. Robinson, the Misses Leah Barder, L. Blom, Carrie Duparc, Clara Duparc, Ethel Goldman and Elsie Hudson; Messrs. A. Bash, I. M. Duparc, Herbert Hess and Albert Moscow; Masters Alfred Chapman, Isidore Chapman, Douglas Robinson and James Robinson. A large quantity of cakes was sent for the inmates by Madame Otterbourg; the Ladies' Committee of the Dalston Synagogue sent fruit from the Succah.

Mr. J. Hodess contributes a story to this week's *Mint* entitled "Comedy or Tragedy."

CLARKE'S BLOOD MIXTURE.

This Famous Medicine will cleanse the Blood from all impurities *from whatever cause arising*. A safe remedy for Eczema, Bad Legs, Scrofula, Blood Poison, Sores of all kinds, Boils, Eruptions, Ulcers, Glandular Swellings, &c. Of all stores, &c. Forty years' success. Beware of imitations.

EDUCATIONAL DISTINCTIONS.

TILLIE LEVITT, aged 13, second daughter of Mr. and Mrs. M. Levitt, of Belfast, has after previously gaining the silver and gold medals, just succeeded in obtaining the exclusive property of a silver challenge cup for elocution, by winning it three times.

RECEIVED.

PENNY DINNERS : D. I. L., 5/-.
SOUP KITCHEN : E. H., 7/6.

EDGWARE ROAD TALMUD TORAH.—Last Tuesday, the Rev. David Kohn-Zedek, president of the institution, examined the pupils; he expressed satisfaction with their progress.

JEWS' TEMPORARY SHELTER.—On Simchas Torah the inmates of this institution were entertained to a special dinner, spirits and fruit, at the expense of the Hon. President, Mr. Ellis A. Franklin. Messrs. L. Seedman and S. Griller, the Chasan Torah and Chasan Bereshis respectively, also treated the inmates to cake and spirits.

THE CHICKSAND STREET OLD BOYS' CLUB.—The inaugural concert will be held to-morrow at 7·30. All old boys and friends are invited.

HOUSES to be LET or SOLD.

[The prepaid charge for these advertisements is 3/- for 5 lines and 6d. each additional line.]

BRONDESBURY ROAD and VILLAS, KILBURN.—Charming, beautifully decorated modern houses, on two floors; large reception hall; no basement; rent from £45. Also larger ones at greatly reduced rents, for immediate occupation. Apply to M. Davis, 25-35, New Broad-street, E.C.

CROMER-STREET, St. Pancras.—Short Leaseholds (five houses) for sale, producing net income of £177 17s. 5d. per annum; lease about seven years unexpired; price £200. Principals only apply A. [illegible], Solicitor, 1, Bloomsbury-place, W.C.

HAMPSTEAD.—Charming double-fronted non-basement residence, containing 4 reception, 6 bed and dressing rooms, box room, bathroom (h. and c.), 3 w.c.'s; lease 90 years; ground rent £12 10s.; price including fixtures, £1,600; freehold might be had; the whole or part of the furniture to be sold; immediate possession could be had. Write, "A. B.," Box 620, c/o Smiths, 51, Moorgate-street, E.C.

LARGE House and Shop to let, No. 167, Cambridge-road, next door No. 169, rent 16/-; no rates. Apply to H. C. Gould and son, 83, Gibraltar-walk, Gossett-street, Brick-lane.

NEWLY erected House and Shop containing shop, 5 large rooms, 3 sculleries, &c.; rent 25/- weekly; no rates; situated 85, Gibraltar-walk, Gossett-street, Brick-lane. Apply to H. C. Gould and Son, at 83, Gibraltar-walk.

SHOPS, Petherton-road, Canonbury. 110 fitted for baker, rent £60; and 121 fitted for butcher, rent 45 per annum; key, Puddifoot, 132. Apply, A. Morton Smith, 1, Queen-street-place, E.C.

TO LET, 261, Cambridge-road, E. Shop, dwelling house and large factory at rear, suitable for tailor, boot and shoe maker or cabinet maker. Apply to S. Schneiders and Son, 39-41, Durward-street, opposite London Hospital, Whitechapel, E.

EDUCATIONAL.

[The prepaid charge for these advertisements is, for engagements wanted, 2/6 for 5 lines and 6d. each additional line; for vacancies, 3/6 for 5 lines and 6d. each additional line; for advertisements of institutions the charge is 5/- for 4 lines and 6d. each additional line.]

AFRICA.—Lady, with Government and University certificates, desires post in any part of Africa—up country preferred—in school, or would teach in private family and take entire charge of children; exceptional testimonials; would sign three years' agreement. Address, 5,801, Jewish Chronicle office, 2, Finsbury-square, E.C.

ELOCUTION.—MISS MATILDA ELLIS, "Bronté," 19, Kilburn Priory, N.W., visits and receives pupils. Classes re-assembled Wednesday, September 16th. Juveniles at 5·45 and 6·45, Adults at 8·0; fee for class, 10/6 per term. Pupils' Recital at West Hampstead Town Hall in November.

HEBREW and Religion.—Certificated Teacher has vacancies for a few additional pupils (Germ. or Port. pronunciation); also for pianoforte (cert.); highly recommended; W. or N.W. district. Address 5,321, Jewish Chronicle office.

MISS M. DAVIS requires an afternoon engagement as Governess; great experience; highest references.—4, Douglas Mansions, Quex-road, West Hampstead.

MISS L. MONTAGU recommends an English Nursery Governess, well able to look after one or two children and superintend school lessons; fair needlewoman. Apply, 12, Kensington Palace-gardens.

SWANSEA TALMUD TORAH CHEDER

WANTED, Experienced Hebrew Teacher, good disciplinarian, must be able to translate in English, good Baal-Korah. Salary 30/- a week, with promotion. Splendid opening for a capable man. Apply to the President, Mr. S. Green, 2, George-street.

TWO or three pupils attending University College School can be received in a family accustomed to the charge and supervision of boys. Address, 5,639, Jewish Chronicle office.

VOICE CULTURE and SINGING.—Miss FANNY GOLDHILL, soprano, late pupil of eminent masters, receives pupils at her studios, Bechstein Hall. Interview or written application to Bechstein Hall Studios, Wigmore-street, W.

JEWS' FREE SCHOOL,
BELL-LANE, LONDON, E.

WANTED immediately two trained TEACHERS for the Elementary School; L.C.C. salary and conditions of service. For forms of application write to Headmaster or L.C.C. Offices, and return application to the Headmaster at the school.

YOUNG lady, certificated college trained teacher, will give private tuition; all English subjects, speciality; backward children coached and foreigners taught English. Address, 5,839, Jewish Chronicle office.

LAUNDRIES.

[The charge for these advertisements is 5/ per inch.]

The Royal Standard Laundry,
CHISWICK PARK, W.
Tel. No. 139 Hammersmith.

The Manager respectfully invites ladies and gentlemen to visit the above Laundry, feeling sure after an inspection had been made he would have the pleasure of receiving their kind patronage.

Willesden & Brondesbury Laundry,
DYNE ROAD, N.W.

Shirts and Collars receive special attention. Table linen beautifully finished. Flannels carefully washed by hand. A trial solicited.
'Phone: 602 P.O. Hampstead.

ESTABLISHED NEARLY 50 YEARS,
BUT QUITE UP-TO-DATE.
Byron House Laundry,
CHILD'S HILL, N.W.,

beg the favour of a trial; inspection of laundry invited; shirts, collars and flannels a specialité; punctual and correct delivery; all work under the personal supervision of the proprietor, F. Mulley.

THE ROYAL WANDSWORTH LAUNDRY, Bell-lane, Wandsworth, are open to take a few families' washing. Open-air-drying. Shirts, collars and ladies' finery a specialité. Price list on application. Telephone No. 133 Battersea.

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The
MORNINGTON PARK LAUNDRIES,
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Finest in the world. Great care with family work.

CROWN PRINTING WORKS with plant of £600 and established more than 20 years would join a gentleman with £200 and commercial abilities. Apply by letter, 28, Crown-street, Glasgow, Scotland.

MIDDLE aged gentleman desiring to spend winter in Canary Islands, would be pleased to meet with another gentleman intending same. Address, 5,741, Jewish Chronicle office.

SASSERATH, MASSEY & Co.

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176, WEST END LANE,
WEST HAMPSTEAD, N.W.

Valuations for Probate a Special Feature. Rents Collected and Estates Managed. Cash Advanced on Mortgage. Insurances of all kinds effected.
TELEPHONE No: 1968 P.O. HAMPSTEAD.

SALES BY AUCTION.

Removed for convenience of sale.
SALVAGE.

MR. WILLIAM F. LAING will SELL by AUCTION without reserve, at 28A, Commercial-road, London, E., on WEDNESDAY NEXT, October 28th, 1908, at 12 o'clock, Stock consisting of five hundred thousand Picture Story-books of assorted series, comprising Jack and Jill, Cinderella, Cock Robin, Mother Goose, Child's First Book, Robinson Crusoe, Jack and the Bean-stalk, Merry Alphabet, Birds and Animals, etc. 150 dozen assorted pretty villages; 10,000 Edison's gold-moulded phonograph records, consisting of bands, songs, recitations, etc.; large quantity toys, games, etc.; glass and china fancy ornaments, leather goods, dolls, albums, photo frames, jewellery, combs and brushes, lantern slides, etc., and large assortment fancy goods which are in first class condition. Goods on view at 28A, Commercial-road, London, E., day prior and morning of sale. Catalogues on the premises, and of the Auctioneer, 148, Whitechapel-road, London, E., and Graham road, Mitcham, Surrey. Telephone 3,114 Central.

N.B.—Kindly note that the date of sale has been altered from 27th to 28th, as above.

By order of Trustees.

MR. WILLIAM F. LAING (in conjunction with Messrs. C. C. TAYLOR and SON will SELL by AUCTION at the MART, Tokenhouse-yard, Bank, E.C., on TUESDAY NEXT, October 27th, 1908, at two o'clock in lots, the well-situated COPYHOLD SHOP and DWELLING-HOUSE (with warehouse in rear), No. 12, THE BROADWAY, LONDON FIELDS, producing £45 per annum; the LEASEHOLD BEERHOUSE known as THE PRINCE LEOPOLD, No 39, FORD-STREET; and the TWO COTTAGES adjoining, Nos. 35 and 37, FORD STREET, ROMAN-ROAD, E., together producing £65 2s. per annum. Term 36 years. Ground rent £6 per annum.

Messrs. C. R. Randall and Son, Solicitors, 4, Copthall-buildings, E.C.

By order of the Executor.

The 13 LONG-LEASEHOLD DWELLING-HOUSES known as Nos. 50 to 61 (even), and Nos. 33 to 41 (odd), BELHAVEN-STREET, GROVE-ROAD, E., producing £305 10s. per annum. Term 59½ years. Total ground rents £10 10s. per annum.—Messrs. Jutsum and Jones, Solicitors, 16, Finsbury-circus, E.C.

Particulars, with conditions of sale obtained of the respective Solicitors, and at the Auctioneers' Officers, 148, Whitechapel-road, E., and 10 and 12, Mile End-road E. Telephones: Central, 3,114, and East, 3,690.

STOKE NEWINGTON.—Well-kept, up-to-date commanding detached corner Residence, with stabling. Immediate possession.

MESSRS. DRYSDALE, NURSE and Co. will SELL, by AUCTION, on THURSDAY next, October 29th, 1908, at 2 p.m. sharp:

120, CAZENOVE-ROAD.—Superior Residence, 6 bedrooms, box-room, bath (h. and c.), 4 reception rooms, conservatory, splendid domestic arrangements. Lovely garden, large lawn, greenhouses, etc.; 2-stall stabling and coachman's house. Lease 41 years. Ground rent £18.

Conditions of the Auction Offices, 230, High-street, Stoke Newington, and opposite Hackney Station.

DRYSDALE, NURSE and Co. will include in their Sale at the Auction Mart, E.C., on THURSDAY next, October 29th, at 2 p.m., the following Modern Houses, each containing 8 good rooms, bath (h. & c.), and usual offices; side entrances. All sold for vacant possession:

239, EVERING-ROAD.—Desirable non-basement. Lease 66 years. G. R. £8.

17, ALKHAM-ROAD, near Station.—Lease 66 years. Ground rent £8.

29, LINTHORPE, STAMFORD HILL.—Attractive Modern Residence. Lease 82 years. Ground rent £7 7s.

Further particulars of the Auctioneers, 230, High-street, Stoke Newington, and opposite Hackney Station.

SALES BY AUCTION.

DON'T FAIL TO INSPECT.
NO. 34, MAIDA VALE.
PRACTICALLY BEING GIVEN AWAY.

Excellently planned. Detached. 10 bedrooms, two bath-rooms, three reception-rooms, billiard room. Two-stall stable. Double coachhouse and three rooms over. Modernised and beautifully decorated. Principal and secondary staircases. Lease nearly 30 years, at a ground rent. Will be offered for SALE at the Mart, Tokenhouse-yard, E.C., on November 18th, 1908 (unless previously sold). Full particulars may be obtained of the Auctioneers, Gillows (Waring and Gillow, Ltd.), 181, Oxford-street, W. Telephone 4,000 Mayfair. Or the Solicitors, Messrs. Minet, May, and Euan-Smith, 4, King William-street, E.C.

MESSRS. PAIBA and PAIBA, A.A.I., Auctioneers, Surveyors, Land, House and Estate Agents, 24, Chepstow-mansions, Westbourne-Grove, W. Tel. 575, Western. 34 and 35, Piccadilly-circus, W. Tel. 11,381, Central. AUCTION SALE, at the Mart, E.C., on MONDAY, November 2nd, 1908, at Two o'clock.

HOVE.—Sussex.—7, Eaton-gardens.—Freehold detached Residence, containing nine bedrooms, a bath-room, five reception rooms, billiard-room, good offices, large garden. Solicitors, Messrs. White and Leonard, Bank-buildings, Ludgate-circus, E.C. Local Agents, Messrs. Dudeney and Collings, 71, St. James-street, Brighton.

FULHAM, S.W.—Excellent Freehold Investment. No. 1a, Bullow-road (shop and dwelling house), Nos. 1, 1b, 1c, Bullow-road, dwelling houses. All let to good tenants and producing £150 p.a. Solicitors, Messrs. Stooke-Vaughan and Co., 12, Bedford-row, W.C.

MAIDA VALE.—254, Portsdown-road.—Very low reserve. Suitable convert two maisonettes. Seven bedrooms, bath and box rooms, four reception rooms, breakfast room, good offices; garden; lease 60 years; ground rent £12.

SOUTH TOTTENHAM.—35, Ferndale-road. Long leasehold investment at merely nominal reserve. Let at £30 p.a., tenant pays outgoings; lease 70 years; ground rent £6 p.a. Solicitors, Messrs. Wetherfield, Son, and Baines, 1, Gresham-buildings, Guildhall, E.C.

CHISWICK.—41, Ellesmere road, non-basement villa, four bed, bath, two reception rooms; lease 91 years; g. r. nine guineas. Solicitor, John Fawcett, Esq., 61, Finsbury-pavement, E.C.

TEDDINGTON.—Freehold residence, Brooklands, Waldegrave-road; commodious house, with stabling; grounds about one acre; close to river.

Particulars and conditions of sale may be obtained at the Mart, E.C., the Auctioneers' Institute, Russell-square, the respective solicitors, and, together with cards to view, of the Auctioneers, Messrs. Paiba and Paiba, A.A.I., as above.

By order of Executors, &c.

A. PREVOST and SON will Sell by Auction, at the Mart, Tokenhouse-yard, on THURSDAY next, October 29th, at 1 prompt, the desirable Properties:

EAST INDIA-ROAD.—*Re* Walker, deceased. Builder's premises, Brewery Works, Gough-street, with plant and machinery, let at £100 per annum. Terms 23½ years. Ground rent £2 5s. 18, Stainsby-road, let at £40. Term 23 years at £10.

LIMEHOUSE.—48, 50, 52, Farrance-street,—48 and 52, let at 14s. week each. No. 50, at £50 per annum. Term 36¾ years at £10 10s.—Solicitor, J. Cooper, Esq., 106, High-street, Southend.

FOREST GATE.—With possession, 135, Romford road. Freehold Residence, four-fifths of purchase-money may remain, if desired.—Solicitor, A. G. Freeman, Esq., 18, Eldon-street, E.C.

MILE END.—Without reserve.—55, St. Peter's-road. Rental £42. Term 22 years. Ground rent £4 8s.—Solicitors, Messrs. Cameron, Kemm and Co., 24, Old Broad-street.

MILE END.—With possession.—15, St. Peter's-road. Rental value £45. Term 21¾ years. Ground rent £3 6s.—Solicitors, Messrs. Barber and Son, 3, Fishmonger-alley, E.C.

Particulars of the Auctioneers, 176, Mile End-road, E., and Southend.

FOR IMMEDIATE SALE, as a going concern, an old-established Furniture Business, on the hire system, in one of the main suburbs of London, most densely populated; owner giving up on account of health; to one desirous of settling in London, this would be a most favourable opportunity; principals only dealt with. Address, 5,831, Jewish Chronicle office, 2, Finsbury-square, E.C.

FURRIER'S BUSINESS, W., situate in busy main thoroughfare, close to two stations; present profit over £200 a year, could be greatly increased by practical man; premises comprise excellent shop with 8-roomed house, held on lease at £130 per annum; about 17 years unexpired, price to go in £150; exceptional opportunity. Apply W. Kirbyshire, 106, Notting Hill-gate.

HOTEL COBURN, LONDON.

Telephone 1753 CENTRAL.

An Up-to-date Orthodox Jewish Hotel with every modern convenience.
Centrally Situated, two minutes from Gower Street Station.
VISITORS TO LONDON SHOULD WRITE FOR TARIFF. TERMS MODERATE.
I. COHEN, Proprietor.

Telegrams "LUNCHEONS LONDON."

9 & 10, ENDSLEIGH GARDENS, TAVISTOCK SQ., W.C.

BOARD, &c., WANTED.

[The prepaid charge for these advertisements is 3/6 for 5 lines and 6d. each additional line.]

YOUTH requires, four or five days every week, board and lodging in a refined orthodox family in Bradford, Yorks; state terms. Address, 5,800, Jewish Chronicle office.

BOARD AND RESIDENCE.

[The prepaid charge for these advertisements is 2/6 for 5 lines and 6d. each additional line.]

LONDON.

16/6.—A HOME from Home (no extras); refined English family; liberal table; breakfast, late dinners, full board Saturday and Sunday; piano; City 1d.—21, Ridley-road, Dalston Junction, N.

BED ROOM (well furnished), board or partial board, extra room if desired; private English family, N. London; easy access city; very moderate terms. Address, 5,795, Jewish Chronicle office.

BOARD-RESIDENCE.—A good home in English family; bath hot and cold; every comfort; convenient City (1d. fare) and West End; terms moderate.—E. Magnus, 65, Richmond-road, Dalston, N.E.

BOARD-RESIDENCE for one or two city gentlemen or students in lady's private English family; easy access to City and West, by tube, rail and 'bus; every comfort and convenience. Address, 4,913, Jewish Chronicle office.

BOARD-RESIDENCE.—A good home in English family, for one or 2 gentlemen, best part of Sutherland Avenue, easy access to City, terms very moderate, inclusive private family, letter (H.M.) 12, Formosa-street, Maida Hill.

BOARD-RESIDENCE.—Young married lady (no children), having spacious bedrooms to spare in comfortable home, would like to meet with married couple or friends to share same; board optional; newly-fitted bath room; easy access to city and West End; three minutes from two stations; 'buses pass door; terms very moderate.—83, Manor-road, Stoke Newington, N.

BOARD-RESIDENCE for ladies and gentlemen at moderate and inclusive terms; home comforts; close to motor and rail; luncheons and dinners provided for non-residents.—9, Victoria Villas, Kilburn, N.W.

BOARD-RESIDENCE.—Miss Berger has a large double-bedded room vacant for married couple or 2 friends; close rail and 'bus; billiards, etc.; moderate terms.—16, Petherton-road, Canonbury, N.

COMFORTABLE, well-furnished apartments or board-residence in lady's private house; close to rail, motors and 'buses; West Hampstead. Address, 5,762, Jewish Chronicle office.

COMFORTABLY Furnished rooms to let; board if required; centrally situated; bath; near Finsbury Park and Stoke Newington stations.—"Ravenshoe," Manor-road, Lordship Park.

CRICKLEWOOD.—Vacancy for lady in gentleman's private family; every comfort; young and musical society. Address, 5,722, Jewish Chronicle office.

250 ELGIN AVENUE, Maida Vale, W.—Orthodox Jewish Boarding House. Mrs. and the Misses Barnett have vacancies for City gentlemen.

86 FORDWYCH ROAD, Brondesbury.—Board-residence.—Miss V. Berger has vacant a well-furnished double bedroom on the first floor; easy access to City and West End.

89 FORDWYCH-ROAD, Brondesbury.—Miss Lyons will be pleased to receive one or two paying guests, homelike; easy access city and West End. Terms moderate.

KILBURN, 3, Kilburn-square.—Kosher boarding house. Mrs. Kibel, sister of Mrs. Tuchband, of Houndsditch, has opened the above; terms moderate; three doors from High-road; close to rail; motors pass the door.

LADY with large handsome house would like one or two paying guests. Address, 5,825, Jewish Chronicle.

MAIDA VALE (Nr.)—Comfortable home for 2 boarders in young private English family; bath, first floor bedrooms; good cuisine; nr. motors; terms strictly moderate. S., c/o Smiths, 103, High-road, Kilburn.

49 OXFORD ROAD, Kilburn, N.W.—The Misses Vander Velde has a vacancy of well-furnished bedrooms; suite of rooms if required; terms very moderate.

36 PETHERTON-ROAD, N.—Mrs. Braham has a vacancy for a boarder; home comforts; moderate terms.

72 PETHERTON-ROAD, CANONBURY, N.—The Misses Barnett will shortly have vacancies for visitors. Special terms for City gentlemen.

SWISS COTTAGE.—Comfortable home for gentleman with English family; liberal table; cheerful society; one minute from two stations, Met. Ry. and Loudoun-rd. N.L. Ry.—26, Belsize-road, Finchley-road.

3 VICTORIA VILLAS, Kilburn, N.W.—Mrs. Marks has vacancy for lady or gentleman; every attendance and comfort studied; strictly kosher; bath, h. and c.; moderate terms; rail and motor all parts.

WEST HAMPSTEAD.—Comfortable home for gentleman in English family; terms very moderate; 3 minutes' walk from 3 stations.—15, Kingdon-road, West Hampstead.

LYNDALE HALL,

368, FINCHLEY RD., HAMPSTEAD, N.W

Conducted by **MISS CHAPMAN**
(Late of Ealing).

Residential Home for a limited number of Medical, Law and Engineering students, and those training in Banking and Business Houses. Likewise for foreigners acquiring English.

Expert Assistance in Evening Studies
IF REQUIRED.

THE MISSES ANSELL,

JAMAICA HOUSE,

21, TORRINGTON SQ., W.C.

A well-furnished Board and Residence; private sitting-rooms if required; liberal table with every home comfort; easy access to the City, within 1s. cab fare of most stations; terms moderate; baths (hot & cold)

PROVINCES.

BIRMINGHAM.—Comfortable home offered in lady's private English family for one or two gentlemen; terms very moderate; bath (h. & c.); 1d. car city pass door.—60, Cannon Hill-road, Edgbaston.

BRIGHTON.—Hazel House, 20 and 21, German-place; best part; facing sea and Palace Pier; large, lofty rooms; home comforts; terms for winter months very moderate.—Mr. and Mrs. Solomon.

BRIGHTON, 3, Bedford-place.—Board and Residence, comfortable private house, between West Pier and Hove Lawns; large, lofty rooms; sea view; mid-day dinners; terms on application.—Mrs. Lubetzki. Nat. Telephone 163Y1.

BRIGHTON.—Well furnished upper part to be let, with or without attendance; or drawing-room apartments; facing West Pier. Apply, 14, Regency-square.

SUPERIOR Furnished Apartments; excellent cooking and attendance; home comforts; visitors recommended.—Lynton, Palmeira-avenue, Westcliff-on Sea.

BRIGHTON.

TRANSVAAL HOUSE.

High-class Residence; best position in Brighton for the winter season; handsomely furnished suites with extra bedrooms and own catering if required; superior cooking and attendance. Apply—Mrs. MARKS, 10, Lansdowne-place, Hove.

BRIGHTON.

15, REGENCY SQUARE.

High-class Jewish Residential Hotel; redecorated throughout; electric light; bath (hot and cold), dining, drawing, and smoking rooms; telephone 715 Post Office. For particulars, apply Miss R. Elkan, Manageress, as above.

FOLKESTONE.

The Grosvenor, Board-Residence.
69, Homsdale Terrace
Telephone No. 106. Facing Sea and Leas.

Strictly orthodox; separate tables; excellent cuisine; every home comfort; non-residents may join at meals; private lawn leading on to the Leas; moderate terms.
Proprietress - - Mrs. A. Schlom.

RAMSGATE.

JEWISH BOARDING HOUSE
THE MISSES SOLOMON.
5, Victoria Parade.

The house occupies a fine position, facing the Victoria Gardens, commands an unrivalled sea view, and possesses every qualification for health and comfort.

SOUTHSEA.

Orthodox Boarding House, Glendon, 23, Nightingale-road; facing sea and pier; splendid position; large dining and drawing rooms; lofty and airy bedrooms; bath (h. and c.); excellent cuisine; highly recommended; every home comfort; moderate inclusive terms; non-residents may join at meals.

Proprietress, **Mrs. A. EHRENBERG.** Nat. Tel. 693X.

HARROGATE.

"The Hollies," 103, Valley Drive.
Mrs. E. Englander, Proprietress.
ORTHODOX PRIVATE BOARDING ESTABLISHMENT.
Every home comfort; Excellent cuisine.
Close to Pump Room, Baths and Kursaal.
Divine Service held on the High Festivals

SOUTHPORT.

"Cranleigh," 3, Queen's Road.
ORTHODOX BOARDING ESTABLISHMENT.

Spacious rooms; perfect sanitation; excellent cuisine; separate tables; motor garage; stabling; moderate inclusive terms; Special terms for permanent guest.
Tel. 699. Apply Mrs. Marks.

SOUTHPORT.

JEWISH BOARDING HOUSE.
Miss H. Cohen.
"IVYVILLE," 31, AVONDALE RD

The house is situated one minute promenade, Lord-street, and all amusements. Every home comfort. Inclusive moderate terms; vacancies for permanent boarders.

WESTCLIFF-ON-SEA.

Rosaline House,
5, AVENUE ROAD.
STRICTLY KOSHER BOARDING HOUSE
Terms moderate; few minutes from sea.
Proprietors: Mr. and Mrs. S. Shmith.

FISH

FINEST QUALITY. FRESH DAILY.
Special attention given to
Boarding Houses, Schools, etc.
Write at once for Price List. Carriage Paid on all orders.

Guyer's Fish Market,
407, BRIXTON ROAD, S.W.
'Phone 35 Brixton.

BRIGHTON.

MISS KATE LYONS,
"Glenleon," 132, King's Road.
(Formerly the Continental Hotel).

Facing West Pier, with two handsome Verandahs.
The only Jewish Boarding House on the front.
Excellent cuisine and every comfort.
Inclusive moderate terms

SITUATIONS WANTED.

[The prepaid charge for these advertisements is 2/6 for 5 lines and 6d. each additional line.]

A HIGHLY efficient חזן and מוהל שוחט holding diplomas from Russian Rabbis, seeks a situation. Apply, M. Cohen, 31, Grafton-street, Leeds.

A SITUATION wanted, as a first-class COOK, with good reference. Apply, 110, Mare-street, Hackney, N.E.

LADY requires position as Housekeeper or Companion; experienced in the case of invalids and children; highest London references. Address, 5716, Jewish Chronicle office.

NURSE MERENE, Certificated Maternity (General Lying-in Hospital, York-road, Lambeth), disengaged after November.—16, Sigdon-road, Dalston.

RE-ENGAGEMENT wanted by a lady as Housekeeper-Companion or assist in boarding-house; very domesticated; highest references.—Miss B. Harris, 17, St. Augustine's-road, Camden Town.

TO DRESSMAKERS and Milliners.—Wanted to apprentice to either of above, a bright girl, age 15; good appearance and tall for her age; where she would have good home; premium given.—H., 108, Amhurst-road, Hackney, N.E.

YOUNG lady, aged 19, seeks situation as shorthand-typist, good speed, two years' experience. Address, 5,755, Jewish Chronicle office.

YOUNG lady desires engagement as useful MOTHER'S HELP to one child; thoroughly experienced and willing; highest references. Address, Miss Goldstein, 24, Durand-gardens, Clapham.

SITUATIONS VACANT.

The prepaid charge for these advertisements is 3/6 for 5 lines and 6d. each additional line. Institutions: 5/- for 4 lines and 6d. for each additional line.]

COOK wanted; good wages. Apply before 11.30 or after 6.30 to Mrs. M. N. Adler, 22, Craven-hill, Hyde Park.

LADY Canvassers wanted, to call on private houses, good salary to smart young ladies. Room 33, 26, Bouverie-street, Fleet-street, E.C.

WANTED, a Cook-General for orthodox family for Manchester; age 25 to 35; state salary and full particulars. Address, 5,763, Jewish Chronicle office.

WANTED immediately, good experienced cook-housekeeper to gentleman and one boy; smart appearance and good references essential. Address, 5,787, Jewish Chronicle office.

WANTED a USEFUL HELP for Brighton; must be domesticated and a good plain good; small family. Apply Jackson, 4, Falconers-road, Scarborough.

WANTED Jewish COOK for abroad. Apply by letter, E. J. L., 11, Goldhurst-terrace, Hampstead.

WANTED a thoroughly respectable and reliable person as mother's help for a Jewish family at Margate; must be fond of and used to children; age about 40; also a good cook-general. Apply by letter, Mrs. Rosenthall, Waterloo House, Knightrider-street, E.C.

YOUNG lady required for offices; would be thoroughly taught shorthand, typewriting and office work; experience unnecessary; salary within six months. For particulars apply The Strand Typewriting Co., 173-4-5, Fleet-street, E.C.

YOUNG Ladies wanted to serve in costume and mantle business. Good opportunity for sharp girls. Apply, Monday next, between three and six o'clock, 25, Upper-street, Islington, N.

193, Sutherland Avenue,

MAIDA VALE, W.
PRIVATE JEWISH BOARDING HOUSE,
(Strictly Orthodox.)
Every Home Comfort; Handsome Dining and Drawing Rooms; Baths (h. & c.)
Special Terms for Families. Apply, Mrs. J. JACOBS.

London: Printed for the Proprietor by Bradbury, Agnew & Co., Ltd., Bouverie-street, E.C., and published at 2, Finsbury-square, E.C.—October 23, 1908.

Applications for ADVERTISEMENT SPACE in the *Jewish Chronicle* must be made to Messrs. GREENBERG & CO., Ltd., 77, CHANCERY LANE, W.C. *'Phone 212 Holborn*

THE KISHINEFF MASSACRES, 1903.

(Continued.)

It so happened that the Gentiles' Easter coincided with our eighth day of Passover, which was a special inducement to the Russian mob to carry out their wicked designs, for on so historical and sacred a day, they thought it their duty to attack the Jews, who, as they declared, were their enemies. Many of the wealthier classes of the Jewish community had left the city, on account of the fear which prevailed among the Jewish inhabitants. The majority of our coreligionists, however, whose circumstances did not permit them to escape, committed themselves to the care of God and remained at Kishineff. Our family was amongst the latter. The morning of the last day of our feast of Passover and the following day were to be the ill-fated days, when Kishineff was to be flooded with innocent Jewish blood, when men, women and children were to be ruthlessly murdered and their property stolen, and last, but by no means least, when Sefri-Torah, the foundations of our life, were to be destroyed, and thus the name of the Lord profaned by Russians, who professed to be Christians. While our family sat round the table eating dinner, and while we were commemorating the wonders and miracles which God wrought unto our forefathers when they were in Egyptian bondage, we heard the sound "trach, trach, trach," and all of us were astounded at seeing a shower of stones pouring into the house. Many a time did a Russian drunkard, as a sort of amusement, throw a stone into a Jewish house, but never before the massacres did anyone dare to take so much liberty with Jewish property, as this, and we, therefore, easily conceived that this was only an introduction to the more severe outrages against us, talked of by the mob prior to the feast of Passover.

As we went into the street, we were terror-stricken at seeing a gang of Russian hooligans, old and young, breaking the windows and shutters of Jewish houses, at the same time exclaiming, "Death to the Jews!"

The Jews, who happened to be in the street, were actually beaten by young as well as old hooligans, and then driven into their houses, the windows and shutters of which were completely broken.

With fear and utter amazement we looked upon this terrifying scene, and my dear father, seeing what a critical position we were in, told us to go into the house, lest we, too, should be attached by them.

Now and then, neighbours of ours came from the principal parts of the city. One had his clothes torn; another had his face smeared with blood, from which we could imagine what things were happening. They also told us that war was raging between Jews and Christians throughout the city. It is not within my power to describe how we felt, when these reports reached us, and what a terrible fear took hold of us all.

For some time we stood motionless, but when the hope that the Almighty would save us entered our minds, we came back to ourselves and began comforting one another, at the same time enquiring what we could do, to which, however, unfortunately, none of us could give a definite and satisfactory reply. Though our windows were already broken, the throwing of stones did not cease for a moment.

Knowing that by weeping alone we could not be helped (for God helps those who help themselves), we at last resolved to go up to our neighbour, who lived in the same yard on the second floor, and consult with him. Then we all decided to rise up early in the morning, to hide all our valuables in a safe place, and to assemble at the neighbour's on the second floor, prepared with weapons to fight against the hooligans. We comforted ourselves by looking back at the annals of Jewish history, going as far back as the Spanish Inquisition, where we found examples of the persecution of Jews for their religion, and though "sufferance is the badge of all our tribe," nevertheless, the Jewish race has existed through it all, and with the words "Help us, O Lord, as Thou hast delivered the children of Israel," we took leave of our neighbour and went to bed.

In spite of the awful fear which prevailed, we, thank God, rested quietly that night, undisturbed by the hooligans, but troubled by terrible dreams.

ISAAC RICHTER.

(To be continued.)

◆

A REBUFF FOR THE DUKE.

At Strathfieldsaye, a story is told of a rebuff which the great Duke of Wellington met with. The Duke was following the neighbouring subscription pack, when he came to a five-barred gate leading into a field of newly-sown wheat. He was not fond of flying over timber, and was leaning forward to open the gate with his hunting-whip, when an old farmer made his appearance on the other side, pitchfork in hand, and said "He'd be bothered if he'd let anybody ride over his wheat." The Duke could not persuade him that riding over young wheat does more good than harm, and he good-naturedly turned round and rode the other way. One of the hunters, who sat by, asked the farmer if he knew the person he had treated so unceremoniously. "Aye, aye! I know'd him. Bonaparte couldn't stop him, but *I* did!"

◆

IDLENESS.

It is a shame
To look upon the holy sun, to have
The benefit of his blest beams, and live
In idleness.

SHAKESPEARE.

◆

OUR HELP.

We are never without help. We have no right to say of any good work, "it is too hard for me to do," or of any sorrow, "it is too hard for me to bear," or of any sinful habit, "it is too hard for me to overcome."

E. CHARLES.

◆

CHARLES LAMB.

Charles Lamb was once much bothered by a man, who laid down the law to him with much emphasis about some silly little thing. He silenced him at last with the following:

'Tis true, quite true,
That twice one's two,
That old's not new,
That black's not blue,
That grog's not glue,
That Sal's not Sue,
That you're not me
And I'm not you'

London: Printed for the Proprietor by Bradbury, Agnew & Co. Ltd., Bouverie street, E.C., and published at 2, Finsbury square, E.C.—October 23, 1908.

Jewish Chronicle Children's Section, *October 23*, 1908.

This Section should be detached at the perforation and handed to the children.

ESTᴰ 1841. ספר זכרון ESTᴰ 1841.
The JEWISH CHRONICLE

Children's Section:
"YOUNG ISRAEL."

NOTICE.—*All communications in connection with "Auntie's Chat" column must be addressed "**AUNTIE**," "Jewish Chronicle" Office, 2, Finsbury Square, London, E.C. All other communications must be addressed to* **THE EDITOR**. *"Jewish Chronicle," 2, Finsbury Square, London, E.C.*

THE BREVITY OF LIFE.

◆

BEHOLD!

How short a span
Was long enough of old
To measure out the life of man!
In those well-tempered days his time was then
Surveyed, cast up, and found but threescore years and ten.

ALAS!

And what is that?
They come, and slide, and pass,
Before my pen can tell thee what.
The posts of time are swift, which, having run
Their sev'n short stages o'er, their short-lived task is done.

OUR DAYS

Begun, we lend
To sleep, to antic plays
And toys, until the first stage end:
Twelve waning moons twice five times told, we give
To unrecover'd loss—we rather breathe than live.

HOW VAIN

How wretched is
Poor man, that doth remain
A slave to such a state as this!
His days are short, at longest; few, at most.
They are but bad, at best; yet lavished out or lost!

THEY BE

The secret springs
That make our minutes flee
On wheels more swift than eagles' wings;
Our life's a clock, and every gasp of breath
Breathes forth a warning grief, till time shall strike a death.

HOW SOON

Our new-born light
Attains to full-aged noon
And this, how soon to grey-haired night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast.

THEY END

When scarce begun,
And ere we apprehend
That we begin to live, our life is done.
Man! count thy days; and if they fly too fast
For thy dull thoughts to count, count ev'ry day thy last!

FRANCIS QUARLES, 1664.

◆

FUNNY TIMES.

Nobody goes to bed nowadays—they retire to rest.

Nobody eats his supper—people take some refreshment.

No-one has his tooth pulled out—he gets it extracted.

No-one goes to Synagogue he attends Divine Service.

AUNTIE'S CHAT.

To-morrow is שבת בראשית. We begin to read in the synagogue, the first of the Five Books of Moses, and the portion for the day includes the story of the Creation, of the Garden of Eden and of the Quarrel of Cain and Abel. Has it ever occurred to you, boys and girls, that, in this portion, we have an account of the first home ever made? A lovely home it must have been—גן עדן—a Garden of Delight, filled with delicious fruits, with leafy shades, with gently-flowing streams, "with every tree that is pleasant to sight and good for food, with the tree of life in the midst of the garden, and the tree of the knowledge of good and evil."

Stay—Surely we all have our homes, too. Are they also Gardens of Delight?

We, also, have leafy shades of refuge from the storm and stress of life, delicious fruits of fatherly love and motherly care, gently-flowing streams of happy comradeship of brothers and sisters. Many of us, too, have the parents, whom God has given us, who "till this garden and who keep it."

There is, just now, a tendency on the part of young people to belittle or to treat with a slight measure of toleration their own home, their surroundings, and their immediate relatives. It is, beyond all things, despicable. In the words of the present-day boy or girl, "it is utterly bad form," further, it is wicked!

"East, West, Hame's Best."

Yes,—home and the home-people, even if they are not perhaps *quite* so up-to-date as yourselves or absolutely *le dernier cri*.

It is but thoughtlessness, I know, not heartlessness, on the part of the youngsters, but, perhaps, to the older and anxious eyes watching from the threshold of the old home, it looks like the latter. Those little condescending airs, that superior smile, with which well-meant advice or "the word in due season" is received, —have you ever thought that they are daggers placed by you in your father's heart or in your mother's bosom? That contemptuous remark, or that biting comment (which does not show your greater knowledge, but merely your greater foolishness)—has it ever struck you that you would scarcely bear to hear it addressed to yourself, by a comrade of your own age?

These are some of the thorns in the Garden of Delight, that should be your home; pluck them out, leave only smiling roses.

Still another question—why save all the bad temper

"Young Israel" Children's League.

PLEASE SEND MEMBERSHIP CARD

To..

....

....

October 23 1908.

for home, and treat outsiders to all your kindly ways and happy thoughts?

Theodore Parker very justly said: "I am surprised that intelligent men do not see the immense value of good temper in their homes; and am amazed that they will take such pains to have costly houses and fine furniture, and yet sometimes neglect to bring home with them good temper."

Don't tell me you were born with a bad temper! Good temper can be cultivated, just as well as good cricket, or good hockey, and with even better results, and why should everyone else in the family suffer, just because, like a little girl I know, "you *want* to be naughty." Bottle it up and enjoy it all to yourself!

I am in a scolding mood to-day, am I not? So here goes for another point:—

If it is bad form to disparage one's home and home-surroundings, what word can I use for boys and girls, who affect to treat their brothers and sisters with disdain, or allow others to speak slightingly of them? Is it true, as Stevenson says, "if you want a person's faults you may go to those that love him. They will not tell you, but they know"? But our dear ones' faults, surely, are as sacred to us, as ours are to them. Then, boys and girls, always back one another up. Allow no-one to say a word against your folks!

The story of the First Quarrel is fresh in your minds, so I will not tell it you, but, perhaps, you have not heard the old Midrashic story of the Water and the Sand-grains, which deals with just this matter.

The Grains of Sand and the Waters.

Before Creation, chaos reigned, the earth was without form and void. Then, having on the first day created light—making division between day and night—on the second day God made the expanse and divided the waters. And on the third day, He commanded "Let the waters be gathered together, and the dry land appear, both mountains and valleys.

But the waters overflowed the valleys. They boasted of their strength and power, and declared they would cover the whole earth, and that nothing could withstand them. Then God rebuked them, saying: "Boast ye not of your strength, ye waters! Behold! I will set a barrier of sand betwixt you and the dry land."

But the waters laughed with disdain. "Such tiny grains! How can they check our power! One of our waves will brush them into space!" The poor sand-grains trembled when they heard them, but one, braver than the rest, spoke with courage. "True it is, my brethren," said he, "that one of us can be carried away by the least puff of wind, true, that we are but small and weak, but let us but be united and stand firm together, let us live in peace, joined by the force of affection—then not the mightiest ocean can despise us; we, too, can be as mighty as the mightiest of waters." So the little grains flew from all the four corners of the earth, and joined in great heaps, and when the waters saw the sand-banks they drew back, and kept, as they have done ever since, in their proper place.

So be united, boys and girls, be united to every

member of your family circle, be proud of your home, be proud of your parents, be proud of your brothers and sisters!

It is in our own homes we are best loved, best known and (though some of you young ones don't think so), best appreciated. Put your home in the front of your lives! It is your own, it is the centre from which your aims, your energies, your future must proceed. Lastly, it is the centre of your happiness, of your best work and of your best results.

If solid happiness we prize
Within our breast this jewel lies;
And they are fools who roam:
The world has nothing to bestow,
From our own selves our bliss must flow,
And that dear hut—our Home!

Time for some letters:—

Solomon Sibony, Mogador: Your letter is, as all your letters are, very interesting. I am sure one of my nephews will be delighted to correspond with you.

Mogador,
October 9th, 1908.

Dear Auntie,—Although I have not written for a long time I have not forgotten you. I am glad to hear from you in "Young Israel." I have noted that you would like me to give you accounts of the Government, etc., so I will now mention some news about our town. Last month we proclaimed Mulay Hafid, Sultan. The Governor and Khalifa were changed. L'Odée, the Moorish judge, took his soldiers to the mosque and proclaimed him at once. That same evening the minister of Abd El-Aziz went by a French boat to Casablanca, where Abd El-Aziz is still. The minister, El-Hadj-Omar-Tazi, had with him on his way to the water-port, the French Consul and all the police in Mogador to protect him. Every day after the proclamation, 21 cannons were fired morning and evening. All the town was hung with red and green flags. Every day a number of men were collected and given a feast somewhere. In continuance of my news, I beg to tell you that on the 29th September a Frenchman named F. G. Morgue, who was a doctor on board a French cruiser, *Cosmao*, died. They landed him on the 30th at 3 p.m., with many soldiers, sailors, officers, etc. Many Jews and Christians were invited to join the funeral cortège. The coffin was covered by a French flag and many flowers. His uniform, with medals, and his sword were placed on the coffin, which was carried by French soldiers. The French and Spanish Consuls accompanied the troops and the commander of the cruiser gave an address. He was interred for twenty-four hours, and after this he was carried on board a French boat to Maço, a small town in France, where his widow and family live, and there he is to be buried. They have also established wireless telegraphy in Mogador, which is going to begin to work soon, at which everybody is pleased. Please give me the address of any boy with whom I may correspond. You know that I have one sister, who is in Mrs. Anahory's school; she is only eight years old, and will soon join your League. Now I must close this letter with fondest love to you and to all your nephews and nieces. Wishing you a bright and happy New Year, and trusting you are in good health,

I remain, your very affectionate nephew.
Solomon M. Sibony

A reader of "Young Israel": The woolly ball will be a delightful plaything for some poor sick baby. Many thanks. I am quite of your opinion with regard to the extract, as you will doubtless see.

Lily Goodman, Newcastle-on-Tyne: I am sure Maurice Zeffertt will give you every possible help in starting your club. I wish it all success.

Lily Goodman, 70, Stanton Street, Newcastle-on-Tyne, would like to correspond with one of my nieces.

Abraham Cohen: Very glad to welcome you, and wish you all success in your career.

Lily Cohen, Manchester: A very sensible moral to your little tale, I like it very much.

Millie Simons, Brynmawr: I am, indeed, glad to welcome such a good and happy niece, so useful and so bright. Your letter is most interesting and I shall always be delighted to hear from you. Of course, you think the baby-boy a darling and I expect he is! You and King Edward have to share a birthday between you. Thank you for your donation.

Brynmawr,
October 12th, 1908.

My Dear Auntie,—I read your paper every week, and I find your Chat very teaching; I look forward to it on Fridays with great pleasure. I am ashamed that I have not written to you before, but now I am taking the liberty of asking you if you will accept me as one of your nieces. My name is Millie Simons, and I live at Brynmawr. I am a cripple, but although I am so, I am of some use. We have an office in connection with our business, and I sit in this office and write. Dear Auntie, you may wonder what I do on Shobbos, I do not sit in my office at all on Shobbos, but as soon as Shobbos is out I go to my work. I can walk a little if someone takes

hold of my hand, but sometimes I am so bad that I have to be carried. I shall be fourteen on the 9th of November. Dear Auntie, we can all be of some good even if we are helpless. But there, I have gone on so far speaking of myself. I will speak of something else. I do not think that you have many nieces from this district. The climate round here has been a little bit rough, but of course we must put up with it. I hope you will send me a membership certificate, as I am going to have it framed. I am also keeping all "Young Israels" to have them bound into a book. My sister Bella passed an examination in music, and is now practising for another, which I hope she will pass. When I read to my mother the nice letters some of your nephews and nieces send to you, she says how interesting they are, so I am striving to make mine a nice letter too, so that it may be printed in "Young Israel." I would like to communicate with any girl about my age, fourteen years, and would gladly answer any letters. We are four children, myself, Bella, aged 10, Edith aged 6, and a dear little brother aged 2½. We think such a lot of our dear little brother, as he is the only boy, we think him the best in the world, but everyone thinks theirs the best, so you will not think me selfish. Dear Auntie, I wish I could form a "Jewish Club," but there are not enough Jewish children round here. As I have written a long letter and I am afraid of tiring you, I will close, sending 6d. in P.O. for the Penny Dinners. Wishing you and all your large family a happy New Year.

I am your ever loving niece,
Millie Simons.

Millie Simons, 18, Beaufort Street, Brynmawr, Wales, would like to correspond with a niece about fourteen years old.

Lewis Schifreen: Best thanks for your pretty card.

"Allil": Very grateful for the useful and strongly-made garment. Just the sort of thing I like for the Hospital-Box.

Edward Furst, Peckham: Your text may be sketched or done with wash, in black and white, but no colour is allowed for this new competition. Thanks for the donation.

129, Queen's Road, Peckham, S.E.,
October 12th, 1908.

Dear Auntie,—I had a splendid surprise when I saw in "Young Israel" that I had won a prize. Thank you for the splendid book which you have sent me. I am going in for the new competition. Enclosed you will find 6d. for the Penny Dinners. Once again thanking you,

I remain, yours sincerely,
Edward Furst.

P.S.—Will you allow the text in the new competition to be painted with flowers, etc.?

Rosie Block, Bayswater: Many thanks for contribution.

Esther Jammy, Buffelsvlei, South Africa: Please congratulate your brother for me. Why is he not one of my nephews? Thank you for your kind donations.

Buffelsvlei, P.O. Box 155, Klerksdorp, Transvaal,
24th September, 1908.

Dear Auntie,—Thank you very much for the membership card, which I received on the fifth of this month. I am really very proud to possess such a beautiful certificate. I pray to the Almighty that He may guide me to fulfil its conditions. I shall have it framed and hung on the wall so that it shall always be before my eyes. Our school had two Inspectors lately, one for English and the other for Dutch. We have all passed in English, but I regret to say that we all failed in Dutch, even the Dutch children themselves. My brother, who is younger than I, was highly praised by the Dutch Inspector for being the best in his class. I enclose a P.O. value 2s. 6d. Please give 1s. of this to the Penny Dinners Fund, and 1s. 6d. to the Children's Country Holidays Fund. We are at the present moment very busy packing, as we are going to Klerksdorp for Rosh Hashana. I am enclosing my letter with best love, and wishing you and all your nieces and nephews a happy and prosperous New Year.

Your loving niece,
Esther Jammy.

Anne Smolenski, Liverpool: Please wish the dear little man a happy birthday for me, and accept my best thanks for your kind donation.

Doris Leuw, Highbury: Glad to see you are going in for all the competitions.

Ben Pestka, Liverpool: I have no collecting cards. Make your collection, get a P.O. for the amount, and send it to me with the names of the donors. So glad you think my stories get nicer and nicer.

Henry Klein: Always go in for *all* the competitions.

Sarah Goldberg, Liverpool: I am very glad to have you for a niece. Dorothy Herbstein's address is P.O. Box 12, Graaff Reinet, Cape Colony. Write to me when you have time. I hope you will be successful.

Harold Marcuson, Birmingham: Pleased to welcome you and trust you are doing famously at school, particularly at shorthand, which will be most useful to you. Go in for the competitions.

Harold Marcuson, 27, Oliver Road, Birmingham would like to correspond with one of my nephews

Millie Ellick, Liverpool: Pleased to welcome you.

May Harris, Finchley: Send as may attempts as you like, nd I will judge the best.

Bertha Jacobson, Newcastle-on-Tyne: You will see Dorothy Herbstein's address in my answer to Sarah Goldberg above.

Marcus Goldman, Manchester: Many thanks for your kind letter and donation.

Queenie Rosalki: Best thanks for your contribution. I am glad to have you for a niece.

A. Levene: Not *quite* suitable. Let me see something else. Persevere.

My best thanks for the following kind contributions to the Penny Dinners Fund: Annie Smolenski, 2s.; Esther Jammy, 1s.; Queenie Rosalki, 1s.; Millie Simons, 6d.; Edward Furst, 6d.; Rosie Block, 6d.; Marcus Goldman, 3d. Total to date, £1 2s. 3d.

For Children's Country Holidays Fund: Esther Jammy, 1s. 6d.

The heartiest of welcomes to my new nephews and nieces: Queenie Rosalki, London; Millie Simons, Brynmawr; Abraham Cohen, London; Sarah Goldberg, Liverpool; Harold Marcuson, Birmingham; Milly Ellick, Liverpool.

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YOUNG ISRAEL'S CORNER FOR THE TINY ONES.

SONG OF THE FALLING LEAVES.

"Come, little leaves," said the wind one day—
"Come o'er the meadows with me and play;
Put on your dresses of red and gold—
Summer is gone and the days grow cold."

Soon as the leaves heard the wind's loud call,
Down they came fluttering, one and all;
Over the brown fields, they danced and flew,
Singing the soft little songs they knew.

"Cricket, good-bye, we've been friends so long!
Brooklet, sing us your farewell song—
Say you are sorry to see us go,
Ah! you will miss us, right well we know."

"Dear little lambs, in your fleecy fold,
Mother will keep you from harm and cold;
Fondly we've watched you in vale and glade,
Say, will you dream of our loving shade?"

Dancing and flying the little leaves went;
Winter had called them, and they were content;
Soon fast asleep in their earthy beds,
The snow laid a coverlet over their heads.

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SLOW BUT SURE.

Tom Hardy had finished his lesson, but his brother Harry was only half-way through his. "You might hurry up, Harry; all the boys are waiting for you to play football." Heedless of his brother's impatience, Harry slowly and carefully plodded along with his home-lesson, although he was "aching" for a game. Presently he finished and joined his play-fellows, who chided him for keeping them waiting so long. They repaired to the football-ground and there spent the rest of the evening in a jolly game.

School-time came the next morning and the brothers went to their school. On marking the home-work papers, it was found that all Harry's work was correct, but Tom Hardy and his fellow-footballers had to remain behind to repeat their lessons, whilst Harry went home at the proper time.

From that day Tom was determined to be like his brother, "for it is better," said he, "always to be slow but sure."

L.C.